

THE DIARIES
OF
J. URBAN ALLRED

copied by
His Children

Logan, December 25, 1938

A Christmas thot:

My greatest desire is worthiness to associate eternally with righteous men and women!

A life unmarred by sin — this was Christ's gift and example.

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CHAPTER I

PARENTAGE AND EARLY LIFE OF J. URBAN ALLRED

My father, James Allred, given here as James Henry, never used his middle name but was known as James Allred or sometimes his family called him James H.

James Henry Allred was of a pioneer family, inherited pioneer conditions and surroundings. He was among the first children born in Salt Lake City on what now is Pioneer Park, 2nd West between 3rd and 4th South Street, January 10, 1849, when Salt Lake was less than two years from the arrival of the pioneers, of whom his father, Paulinas Harvey Allred, and his grandfather, Isaac Allred, were in the first company. He saw pioneer life in every phase and could adapt himself to fit conditions as they arose.

He was born possessing a strong vigorous well-proportioned body, six feet high in his stocking feet and weighed from 240 to 260 pounds according to how the law of supply and demand operated. He had a rugged constitution that scarcely knew what a sick moment was until after 85 years. His mind was vigorous and active. He loved the out-of-doors, was not afraid of hard honest work, cheerfully met the rough side of life and never tired in his untiring service to his family and to his Church in which he served with unwavering faith and devotion.

James H. Allred was, therefore, by nature and by circumstances a pioneer in doing a good work in redeeming the barren desert at hand and he lived to view with keen satisfaction the rise of an inland empire, the pride of his people and joy of a nation. Eleven years after the coming of the pioneers, when Johnson's army sent by the President of the United States to subdue or exterminate the Mormon people for their supposed insurrection, Salt Lake City was entirely deserted by every family and the people fled for safety in what was known as the Move of 1858. This included Grandfather Paulinas Harvey who married Melissa Norton, an early pioneer from Indiana, and his father, our great-grandfather, Isaac Allred, who married Mary Calvert, a great-granddaughter of Lord Baltimore who founded the state of Maryland. These, with James and William Allred, brothers of Isaac, are the fore-fathers of the Allreds of Church membership today.

The Allreds never returned after the Move, but remained in Lehi and the southern part of the state, today a great and widely scattered family. James Allred continued as a prominent pioneer in helping lay the foundation of the beginning of Lehi and to see it grow into a prosperous city of a happy liberty-loving people.

My father loved the soil and was truly a son of the soil; he never worked for the other fellow; he responded untiringly in his work of redeeming the land, building homes, schools, and churches.

Fearless and outspoken he sometimes seemed abrupt; was never outwardly demonstrative yet he possessed a heart of gold and possessed the inward emotions of a child. He was always true blue to his family and his sacred obligations -- an honest man -- therefore was the "noblest work of God."

As father of a large family of 10 children - eight boys and two girls - he was ever solicitous and watchful and ready to direct their lives, not only by advice, but by his own potent example which was most effective in his own family and his own community.

He performed a wonderful mission in the state of Virginia during the years of 1894-96.

His life's work was not, nor could be of man alone for he needed and was nobly sustained by a noble companion and helpmate. Our father was most fortunate when he met Kate Jones in S. R. Thurman's school in Lehi, whom he married June 16, 1873 in the old Endowment House on the northwest corner of the temple block, by Daniel H. Wells. James Allred was most happily married, and therein lies the

story of his success. He married my mother - a slender, small woman - when she was 19, and weighed less than 100 pounds. This was a most important occasion, the beginning of a new life, the bounds of which are beyond time and even now cannot be fully comprehended.

Our father was a public spirited man who never sought public office. He did serve one term as a City Councilman of Lehi. He was fearless in the discharge of his duty and would fight quickly, if necessary, to defend the truth. I know that the Lord loved and sustained him. But two brief instances:

John Cardon, a missionary companion of father's in the State of Virginia in 1898-1895, and who at present is a co-officiator of mine in the Logan Temple, says: "Your father was a wonderful missionary and was faithful in all things. He could bathe without a flinch in the coldest water of any man I ever saw. On one occasion we were without a place to sleep, having been refused by many. We asked at the last house before we were to go over a rugged mountain and it was dark. The man who refused to give us entertainment, showed the path and told us to take it. We felt our way along and the path became worse. Finally your father said, "Stop! We are in danger; we must have a light," when suddenly a bright light came from heaven, and we discovered we were on the edge of a great precipice and another step forward would have cost us our lives. We cautiously retraced our steps back to the home that had directed us and slept in his straw pile the first and only night we slept out."

I recently talked with President Goates of the Lehi Stake who told me that when he was 5 years old his father's family was stricken with scarlet fever. His only sister, age 7 years, had died and the doctor had given up all hopes of his recovery. Our father, who was a close friend to his father, came down and boldly broke the quarantine, walked into his bedside, then administered to him and promised him he would get better and live. Pres. Goates said, "I am here today because of that blessing."

James H. Allred was a man that everybody knew because of his short visits to the homes of his neighbors. He had a broad understanding of the Gospel and liked to talk of the same. He was full of charity and many a widow and needy home has found a sack of flour at their back door step when no one knew from whence it came except one man. He remained close to the soil which he loved and of which he owned a considerable. He also owned three homes in Lehi and one in Salt Lake where he moved in the closing years of his life to do, with mother, temple work for his kindred dead; a beautiful climax to a beautiful life.

An important part of his life must not be over-looked. He did valuable service as a guardian of the safety of the community against the Indians of early days. He was a member of the W. H. Winns Co., and as such gave valuable service on many occasions in using armed forces to quell the Indians. His father, Paulinas Harvey, known as Colonel Harvey, and who could talk the Indian language at one time, with father met the Indians in the West Mountains and they together persuaded them to disperse and go back in peace.

An important and far reaching phase of father's life was his move into Alberta, Canada. Having lost all his irrigation water (tapped by artesian wells driven by Salt Lake City on the opposite side of the river) on his big ranch on the west bank of Jordan River, three miles west of Lehi, which had been our home for many years, he looked for new opportunities such as were offered in the new community of Raymond, Alberta, Canada, where father went in 1902 and bought 2 1/2 sections of land --- 960 acres of the Knight Sugar Co. He located most of his boys here, part of which members of the family still own. Having accomplished this, father came back to his home in Salt Lake having raised two large crops of wheat in Alberta.

The hopes of the future were realized: to these humble, but richly endowed homes came eight sons and two daughters, manifesting rare talents as future teachers, missionaries, bishops, temple officiators, etc. They were: J. Urban - 1874, John G. - 1876, James - 1878, Minerva - 1879, Clarence - 1881, Rodney C. - 1883, Buell - 1885, Aaron - 1883, Elijah Hugh - 1892, Odessa - 1896.

Father passed away at the home of Minerva A. Wade, Salt Lake City, May 22, 1936 in his 86th year.

As we pause tonight and scan over the road which we have trod and the pit from which we have emerged, we can but exclaim, "Surely a Divine hand has been over us and shaped our destiny and preserved our lives."

And also that James H. and Kate Jones Allred did not live in vain though they have passed beyond, leaving an honorable and numerous posterity behind to carry forward and hold high the great ideals for which they lived and which they bequeathed us now and always.

May we never fail!

(This sketch was written for Minerva Wade's golden wedding celebration, November 23, 1952, by J. Urban Allred.)

Our mother, Kate Jones, was an orphan girl, made so by her parents leaving her to be reared by her grandmother, Katie Mulliner, wife of that outstanding pioneer, Samuel Mulliner, at the old mill in Lehi, while her parents sought gold in California. She was a pioneer both by birth and by experience. She saw Salt Lake City and Utah grow from its earliest pioneer foundings to the fair city and state of today and with her own ready hands helped to spin and weave, to build and beautify. She, with her parents, took part in the move to the South when Salt Lake was deserted when Johnson's army came to Utah and went through all the experiences of those pioneer times.

Kate Jones, our mother, had few educational opportunities but possessed a keen mind with a spirituality and unwavering faith in God and in man that knew no defeat no matter what the obstacles. These high qualities of mind, as well as a healthy clean body, she bequeathed to her children so that we, like Nephi in his introduction of a great volume of scripture, can truly say, "We have been born of goodly parents."

She possessed a wiry constitution that manifested a remarkable comeback after the long hours of the day. To help out, she saw the good in man, and the divine in nature. She fed the poor, helped the needy and the sick and turned none away empty. It was her alertful watch over us children that put us to bed with a benediction that lasted beyond the sleeping hours.

Kate Jones Allred was a friend to everybody - children, man, or animal, and all who knew her loved her. During all hours of the night or day she would go on foot or in every kind of conveyance in all kinds of weather to the bedside of the sick whom she would always help. Many are the children in Lehi whom she, as a midwife, brought into the world and gave them and their mother most necessary help.

As a teacher in the Relief Society and also in the Religion Classes, to which calling she was set apart by Dr. Karl G. Maeser, she was an inspired teacher. Be it said to the honor of our outstanding mother that she had a fluency of language which came with ease from her heart with a conviction which touched others. I have witnessed many times her audience in tears.

Father and Mother spent the early part of their lives east of Lehi, one mile north of my great-grandfather Samuel Mulliner's flour mill (the first one south of Salt Lake City and built where the Lehi Sugar factory now stands.) Mother met everything with a cheerful spirit believing that all would end well. I remember well our second home over Jordan River to which we moved when I was about 8 years old -- a two-roomed log house with mud chinking and a dirt roof through which the rain would come. She shed no tears but met the situation by using every pan and vessel she possessed to keep our bed dry, and cheerfully hoped, and that not in vain, that the time would come when the washboard and later her hand-turned washer would become obsolete and replaced by something better. Be it known also that within our home there was order and reverence that came without force, Father at the head.

Mother died in 1935 in her 81st year -- rich in experience and spiritual vision, possessing a faith that excluded all fear and doubt; greatly beloved by all who came under the power of her fascinating love and cheerful, hopeful disposition. Mother was a rare woman among her sex and among mankind.

(This sketch was written by J. Urban Allred for Minerva Wade's golden wedding, November 23, 1952).

A statement made by Mrs. Kate Jones Allred when she was in her 72nd year:



Father of J. Urban Allred, James Henry Allred

"Kate Markland Jones, born 17th July, 1854, in Salt Lake City across the road south and a little east of Eagle Gate. My father's name was John Markland. He was born in Manchester, England, November 26, 1830. Mother's name was Elizabeth Smith Mulliner, born in eastern Canada, March 8, 1836. They were married July 24, 1853, in the Endowment House. My grandmother, Catherine Nesbit-Mulliner, took me when a baby to her home - I was not very strong - on second south and Main street, where I was nursed by Harriet and Mary Mulliner, wives of Samuel Mulliner, my grandfather (they having babies the same age). A few months later my sister, Millie, was born. My grandfather was called to go to Lehi and set up a grist mill, so we moved there. He also set up other mills in American Fork - woolen mill, molasses mill, grist and tannery. We lived in American Fork when I was quite small, then moved to the Lehi mill, one mile east of Lehi; where I went to Lehi to school only part of the time.

"We all lived in one big house, ate at the same table. Grandfather's five wives, Katy, Harriet Berry, Mary Richards, Hannah Herst, Ann Capstic. Harriet was the mother of ten children. Mary six children. Hannah was childless. She died with tuberculosis. Ann, three children by a former husband. We all lived happily together. We children looked with honor and respect to our parents. Love and respect for God was taught to us by that strong oak, Samuel Mulliner. Singing from the Hymn Book by the family before family prayer came each night as sure as the sun went down. We sometimes wished he would forget when we were playing hide-and-seek, but we always got disappointed. The bell stood on the end of the mantle. I think I hear it's chimes now after all the shifting scenes of life of seventy-two years. I also can hear the screams and shrieks of the crowd when called by that bell.

"We were taught all kinds of work, helping to make our own clothes from the sheep's back. Our piano was the spinning wheel. When we all turned out to pick peas we took two home-made baskets, one bushel and one-half each, then for good measure we each filled our aprons. Many was the song we sung while picking peas and gathering vegetables to fill the vacuums that seemed always empty, for we always had hired help and our home had its doors open day and night. Our garden and orchard was fenced with willows, braided around oak stakes to make it cattle proof. A deep ditch was dug all around. I describe it because of a very important event in my life happened there.

"My older brother, John Markland, was drowned when about two years old. My parents had a very beautiful ring made with some of his hair in the set of the ring. So one day I lost it. It nearly broke my heart, as it would any little girl. I put in days hunting in the hen nests, chip pile, garden and carrot patch. Finally I thought I would ask my Heavenly Father to help me to find my treasure. So I went down in this deep ditch feeling sure that He would help me. There I told Him if He would help me I would never doubt the truthfulness of the Gospel. Those are the only words that I can remember of saying. I could not say whether it was that day or not, but shortly after I went in the kitchen, there sat grandmother with the ring on the end of her little finger. This is the miraculous thing about it. Gram had an old chest that came from Scotland that she kept under lock and key. She had sent me for some article, and the ring dropped off. This day she went to get something. Her finger went inside the ring in answer to prayer. Otherwise that ring might have stayed in that chest for years, because the bottom of the chest was never reached year in and year out.

"What good I received from that great manifestation! I have attended other churches and heard many falsehoods told on our people and the authority of our Church during the persecution of our people. Sometimes I would wonder. Then this prayer in the ditch has grown so big, so strong, so powerful that I cannot doubt.

"I was attending S. R. Thurman's school living with Usilla Allred when B. W. Brown came and persuaded me to go and help his wife for a few days only. That night she died leaving three children. Through sympathy for them I stayed until I was married to James Henry Allred of Lehi, June 16, 1873.

"The first summer we went to the west canyon where he got out logs, took them to the saw mill in the left hand fork - called the jump-off - where we got the lumber to make our first two room house, finishing one only. I had gathered rags and made a carpet to cover the floor. My, but that was a cozy home. We moved in on the 8th of February 1874. We had a few chickens and cows. This home was out where Robert Fox now lives. To complete our home and surroundings, early in the evening of May 21, 1874, a little beautiful boy came to gladden our home. We named him J. Urban.

"That fall my youngest brother, Ted, came to live with me. Next my sister, Millie, came to live with me. She married from our home. On the 11th day of September, 1876, on Monday at sunrise, another sweet boy came - John Gurnett. On July 17th, 1878, another lovely boy, James was born. He died the same day. On July 31st, 1879, we thought the only girl was born. On Thursday morning about 1 a.m. was born Minerva. We moved over the west side of Jordan in December, 1891. On the 24th day of June, 1881, another boy was born in the log room, on Friday about midnight, Clarence Eugene. On the 2nd day of August, 1883, on Thursday another boy was born in the log house, Rodney Chase. Lehi on September 25, 1885, on Friday, Rugder Van Buell. On October 3, 1888, another boy - Aaron. On Thursday, October 20, 1892, Elijah Hugh was born. On Thursday, September 17, 1896, another girl, Odessa, was born. The last four in Lehi on the old corner, except Buell, he came across the street north of the Orem depot.

"I am truly thankful for the noble spirits that were sent to me to mother. Better, no mother on earth has enjoyed. On the first of September 1903, Elijah Hugh died. He was eleven years old. So I have two boys to meet me over there.

"In 1894 William and Jesse Jones came to live with us. The former, eleven years, Jess, fourteen years. They stayed. Then four of J. U. 's children came and stayed two years, the oldest was eight, the youngest from birth. At Lehi Aaron's wife died, left three boys. They were with us three years. With Uncle Ted that makes twenty in all.

"We were married by Daniel Wells in the old Endowment House in the northwest corner of the tabernacle block. I think we were a pretty good and happy couple and have kept close to that shore ever since, seventy-four years next month, 1927.

"I have done some work in the Church. When Karl G. Maeser first organized the Religion Class in Lehi, I was chosen as one of four to stand at the head of that organization. In 1892 or 3, September 20, was called by President Wilford Woodruff to assist in Religion Class work. Was one of the first in the county for that work. I was chosen in 1890 in the second district on April the 5th as second counselor in the Primary, then in 1903 as president. After this time I was called to a Sunday School class of young ladies. In January, 1904 I was chosen by ballot to be president of the 2nd Ward Relief Society. That was when the Ward was first organized, and there was some misunderstanding and dispute who should have the honor. So the sisters were called together by the Stake President. Each sister voted. I was set apart by the Stake Presidency, A. J. Evans being mouth. I was set apart as midwife and assistant in sickness by T. R. Cutler and others on October 22, 1893. A short time after I received a mother's blessings from Zina Young and I. M. Horn and Rebecca Standring. Sister Young being mouth for the same purpose. Then another blessing at Relief Hall, Lehi, Sister R. Standring, Martha Thomas, Milissa Willes and others. Rebecca being mouth.

"On February 12, 1894 the sisters, Zina Young and I. M. Horn, were at Sister Standring's home, I with others, was invited there at a meeting. Sister Standring gave each one individually a blessing in tongues which was interpreted by Zina Young. The only thing that I can remember was that I should see our Savior in the flesh. I testify to you, my children, that while lying on my bed in the L.D.S. hospital in November, 1924, that promise was fulfilled, for I saw Him and felt His warm and Heavenly influence from my head to my toes. I cannot express the sensation of that sight, but I know by the clothes that He and His companion wore that our temple clothes are necessary, so beware.

"On September 11, 1910, I was set apart by Steven L. Chipman as Stake Aid on the Relief Society Board. I have traveled many miles, entered many homes, had many conversations through the stake. I am the mother of the Sunshine work of that stake."

Issued by General Board of Relief Society, November, 1941.

A HEROINE OF SERVICE

(A story of Kate Jones Allred, a Relief Society midwife who received her training in a nursing course given by the Relief Society.)

When the story of the women of Mormondom is written, there should be a glowing account of the service and sacrifice and loving devotion of the women who were set apart as midwives in those early, undeveloped communities of our state.

In the days when skilled medical help was very limited, and hospitals few and beyond the reach of many, the General Board of Relief Society, being aware of the tremendous need for better care in child-birth, conceived the idea of calling the lady doctors and other women trained in obstetrics to go out into the communities and give courses to those who were particularly adapted to nursing. And the women throughout the Church were urged to avail themselves of this opportunity to become trained to minister relief and comfort to their sisters in the hour of dire need.

My mother, Kate Jones Allred, was one who responded to this call. She was born in 1854 across the street from the Lion House in Salt Lake City. The family moved to Lehi, Utah, when she was a child and here she lived and served in Church and community until her death in 1935. She was blessed with ten children and took several children to raise for various periods of their lives. Even though she had a busy home life, she managed to find time to attend these classes of Relief Society nursing and complete the course. After she was given her certificate as midwife, she was set apart for this special mission by the stake presidency.

Then followed a period of years of service in hundreds of homes in Lehi where she served untiringly together with two or three other women. Nothing daunted them; bad weather, meager transportation, limited means and conveniences in many of the homes, were no hindrance to them. This was their mission; they had been called to it and all obstacles were pushed aside; all personal desires and comforts were forgotten in the interest of those who were in need of their attention.

There were many in the early days of the Church who could not afford a doctor and some who could not pay for the services of a midwife. In some instances, a whole family of children were taken care of without consideration of being remunerated. Being a midwife was considered a mission of service and nursing was done with a desire to bring joy and blessings.

Recently I visited an elderly woman who was the mother of fourteen children. Eleven of them had been born without the assistance of a doctor or the easement of an anesthetic. My mother was the attendant. She told me interesting things that had happened on these occasions when she and mother waited and worked to usher in a new and wonderful life.

"Your mother was endowed with a wonderful spirit; so comforting and reassuring. She seemed to know exactly what to do and what not to do.

"Once when one of my babies was born with a crippled foot, your mother never said a word about it. I noticed that whenever she was dressing the child she was always careful to have her back to my bed. And when she was ready to leave after each morning bath, she told me not to attend to the baby myself--that she would be back. Several times a day she came and performed those little duties that, with the other children heretofore, I had always done myself, leaning upon my elbow.

"After several days I discovered the twisted foot. But it was easy for me to understand why it had been kept from me. I knew I had profited by her wise decision not to let me know. She knew well enough that I needed rest and peace of mind after what I had gone through, and besides, she said that the baby was going to be all right.

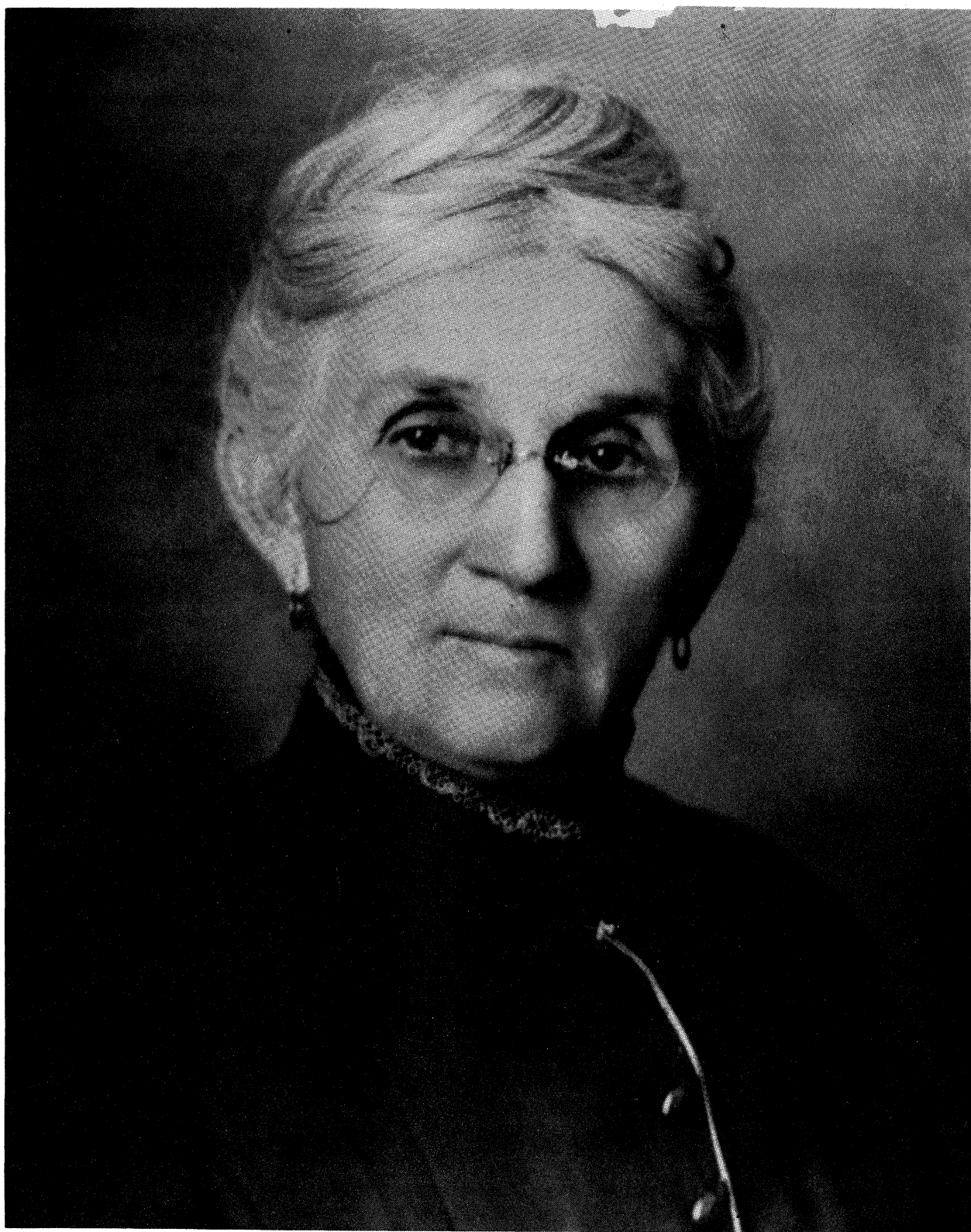
"Later at a Fast Meeting where Apostle Ivins was in attendance, the baby was taken for a special blessing. And when Brother Ivins blessed it, he said, 'according to the faith of its mother, this foot will be made well.' There were only two women in the congregation that day who knew about the abnormality, your mother and myself. But we were both women of profound faith in God and His mercies.

"The foot was meticulously cared for and in time their faith and works were rewarded. The child grew to adulthood without even a limp."

I have heard my mother tell of grave and serious circumstances where the conditions were not normal, and perhaps they were long distances from town or from medical advice, and to all outward appearances all she had to rely on was her own meager knowledge and experiences. But she avowed that she never relied on her power alone, but upon Divine guidance. Had she not been promised that the Lord would assist her greatly when she was appointed to this work?

The midwife filled the great need of the past. She served without measure and from the fullness of her heart.

Kate Jones Allred was one of those valiant servants of the sick-room. She was a public benefactor!



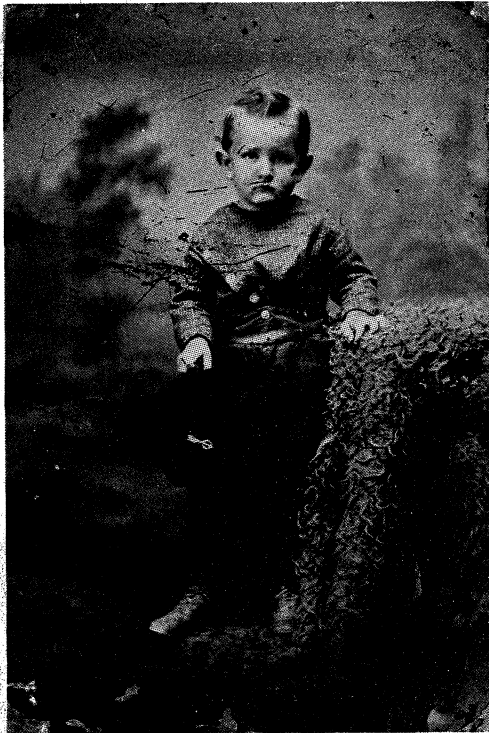
Mother of J. Urban Allred, Kate Jones Allred

My father and mother spent the first part of their married life east of Lehi, one mile north of my great grandfather Samuel Mulliner's flour mill. They later lived in an adobe house where J. Gurnett and I used to dig holes in the adobes and eat it out until it marred certain places in the wall. Later we moved across Jordan river on the Allred cold spring ranch where we lived in a log house with a dirt roof.

It was here that many obstacles were met and progress was slow. I remember the rabbits coming home from the hills in such numbers to devour our crops that when you would suddenly disturb them they would raise a dust in their flight.

This very valuable piece of property was suddenly made almost worthless when Salt Lake City, who was short of water, decided to drive artesian wells opposite our ranch on the east side of Jordan River, which is about 30 or 40 feet lower than the west bank. The result was that large wells, which flowed more water than they could stop or plug, suddenly tapped our reservoir and left us high and dry without compensation.

Father, having only 20 acres of land under irrigation in the Lehi field, besides this ranch, decided to move to Canada, which he did in 1903.



J. Urban Allred, 13 months




J. Urban Allred, 3 or 4
years of age.


THE ORIGIN OF THE ALLRED COAT OF ARMS


Allred -- Coat of Arms:

ARMS - GU, (An abbreviation of "Gules") meaning red. Between three griffin heads, erased ar, armed or ar, (an abbreviation of argent) meaning silver or gold.

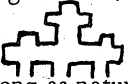
CREST - An arm in armour, in hand a crosslet, fitched in pale. (Copied from "A Display of Heraldry.")


FITCH - means to fasten or make sure, or "pointed." 

IN PALE - means in the middle. 

PATENT - means aged, or an aged person. 

A CHEVRON - means support. It represents a pair of rafters, such as is set on the highest part of a house, for bearing the roof, thereof.

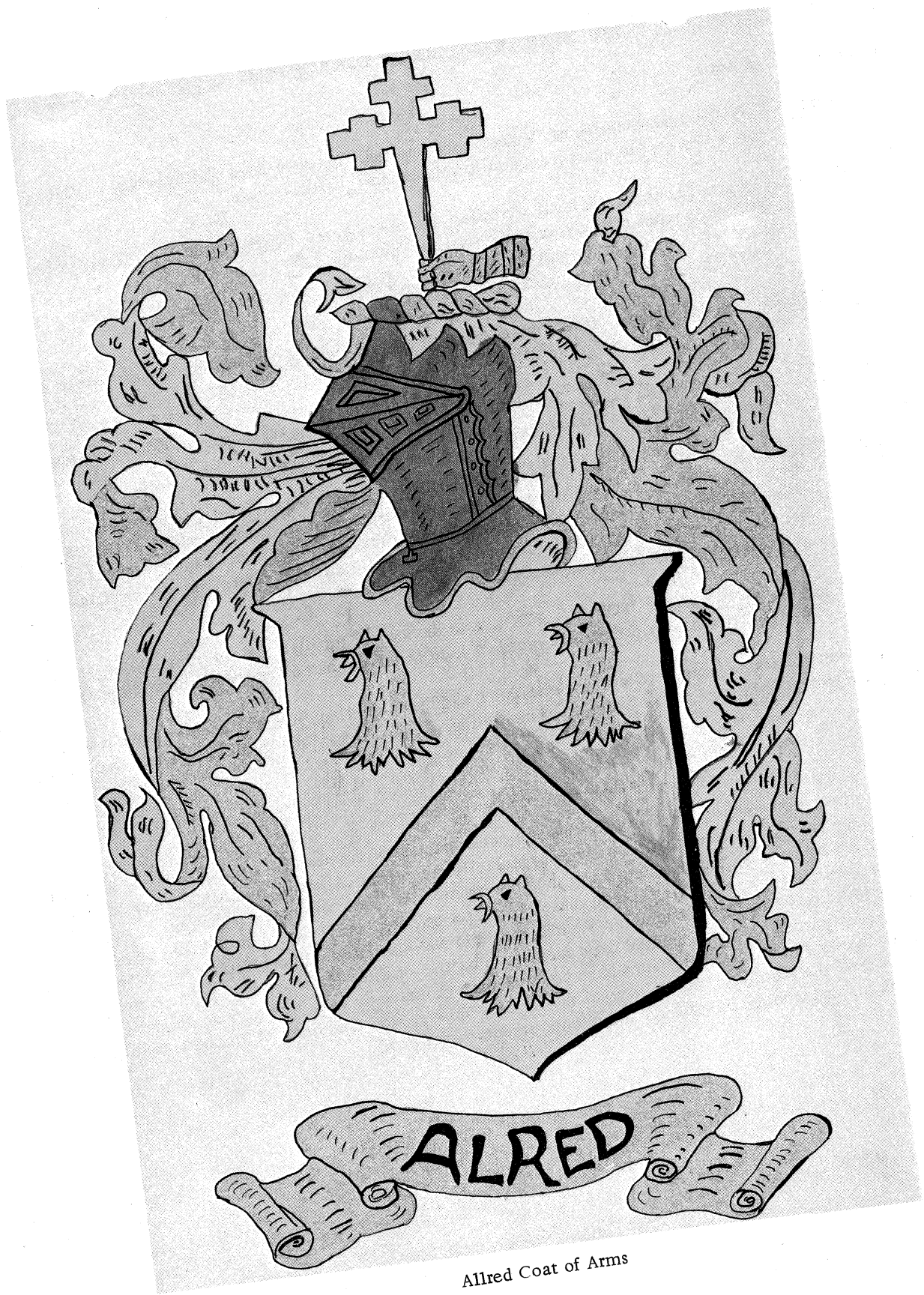
A CROSSLET - OR CROSS,  It stands for preservation and subtainance; God would preserve them in life as long as nature might sustain them.

A GRIFFINS HEAD,  It is said that a Griffin (which of course, is an imaginary animal) will never be taken alive. Therefore, it sets forth the property or character of a VALOROUS, or VALIANT SOLDIER, whose magnanimity is such, that he would rather expose himself to dangers, and even death itself, than to become a captive. Therefore, the griffins head represents VALOR, and being unafraid of danger.

THE ARMOURED ARM - means "FORTIFICATION", as the armour fortified the arm of a soldier. How well this fits in with the cross or crosslet, held in the armoured hand and arm in the crest.

Of course, no coat of arms is complete without a HELMET and the manteling, just as a knight's armour would be incomplete without a helmet. The "scroll", or manteling, in each side of the shield, represents the knight's mantel.

Arms are tokens or resemblances, signifying some act or quality of the bearer. Armoural notes, so much in use at this day, are often called insignia or ensigns generally comprising all signs, marks and tokens of honor due to well-deserving persons, either in respect of their Government, of their wisdom, magnanimity, etc. Knights used to adorn not only their shields with these ensigns (or devises) as they were called, but also their helmets, in order to make themselves more eminent in the field and that their valorous actions might be better noticed, particularly when they encountered their enemies in battle, or when drawing on their forces to fight. How great the dignity and estimation of arms have been we may conceive by this, that they do delight the holders. They show the identity of them, to what family they belong, who the bearer of a certain coat of arms is descended from, and who are next of kin and remote parents or ancestors.



Allred Coat of Arms

CHAPTER II.

SCHOOL DIARY

L.D.S. COLLEGE

PROPERTY OF J. URBAN ALLRED

264 No. 1st West St. Salt Lake City, Utah

September 13, 1892 to May 24, 1893

J. URBAN ALLRED

Tuesday, September 13, 1892.

This book was bought this day and in it will be kept my school work of The L. D. S. College.

Wednesday, Sept. 14, 1892

Went to school in the morning; and down town at night and mailed a letter to my parents. I was sick at night.

Thursday, Sept. 15, 1892

Went to school. Commenced in my regular course of studies. Received a letter from home at night containing \$15.00.

Friday, Sept. 16, 1892

Went to school all day. Father came up at night and brought some books. Went and heard Bro. Done lecture at night.

Saturday, Sept. 17, 1892

Spent the day in running around; got some clothing at Bartons; and some books.

Sunday Sept. 18 to Sat. Sept. 24, 1892

Went to Sunday School with Bro. Howe in the morning. Attended meeting in afternoon. Bro. Geo. Q. Cannon spoke. Baby Bruce had a terrible fall; received bruises on the head. -- Went to school, came home at 3 o'clock sick, had a bad cold and headache. Uncle Chas. went to Provo at night, hunting. -- Went to school, came home at 3 o'clock. Went up town and bought \$3.35 worth of books at U.B.&S. Co. -- Went to school till 3 p.m.; came home and studied. -- Went to school, had review in some of my studies. Bro. Berbridge, a neighbor of Mr. Howe's, died very sudden in (despite) the vain efforts of several doctors. -- Went to school. Went to The Student's Society at night. Bro. Nelson spoke on the subject of "The Student's Currency." He said, "The child as soon as it enters life begins to gather currency by gathering knowledge." Compared our minds to a garden. There is system in studies of school life, and in every thing else, in fact, system governs the world. The first we read a piece is best time. We have left the age of memorizing. A student to learn well should be healthful. In everything we do we should think before hand. -- Went down town during the day; bought a pair of shoes. Spent the evening in school studies.

Sunday Sept. 25 to Sat. Oct. 1st, 1892

Attended the funeral of Bro. Berberge which was well attended. Bro. Talmage and John H. Smith spoke. -- Went to school as usual. Went down town. Wrote home. -- Went to school and spent the evening in studies. -- Went to school it raining in the afternoon. -- Went to school, the weather still unsettled, it raining a little in afternoon. -- Was at school all day. Voted Radical in the election of city officers but the Conservatives gained the day. Attended Student's Society at night. Bro. Woodbury spoke on the subject of "The Atmosphere at Sea Level". Air weighs about 1 oz. to the cubic foot. Here it weighs 9 oz. to cu. ft. The Tabernacle in S. L. City contains about 53,000 tons of air. Uncle Sam Jones stopped over on his way home from work in the fish Springs country. It rained quite hard in the night. -- Devoted most of the day in wandering over the city in company with Uncle Sam Jones. The weather being a little cooler than usual, the thermometer registering 70 degrees.

Sunday, Oct. 2 to Sat. Oct. 8, 1892

Went to Sabbath School in morning. Went to depot with Uncle Sam. -- Went to school in morning. Took a practice with the school in singing. -- Went to school as usual. -- Went to school until noon; when school dismissed until Monday 10th. Came home, cleaned up, and went to the fair. Sang there in connection with the school for a prize of some books. -- Went to conference in morning. The attendance was quite large. President Wilford Woodruff opened conference in a few encouraging remarks to the saints. He was followed by Elder Seymour B. Young, Apostle Lorenzo Snow, Elder B. H. Roberts and Geo. Reynolds. In the afternoon the congregation was much larger than in the morning. The speakers were Elder Chas. W. Penrose, Apostle Abraham H. Cannon and President Angus M. Cannon. After meeting I wandered down town and saw a number of people from Lehi; also Uncle Rhedic and Uncle Isaac Allred from Sanpete. --

Went to conference all day and evening. Some very good instructions were given. In the morning the speakers who were Apostles John W. Taylor, Heber J. Grant and Francis M. Lyman, all spoke of the people having a tendency to find fault with those in authority. They all warned against these things. Also encouraged the saints in the work in which they were engaged. In the afternoon the tabernacle was packed. The speakers were Apostles Moses Thatcher, F. D. Richards and President Geo. Q. Cannon. All spoke well. At the general Priesthood Meeting at night there was a good spirit present and the speakers spoke by the Spirit of God. President Joseph F. Smith spoke to the brethren about running in debt; buying fine horses and carriages when they could not afford it. Also spoke to the priesthood in regard to the way they raise their children. Teach them to honor the Sabbath day and keep it holy. President Woodruff said he was much pleased to meet with the priesthood; who had been preserved in the spirit world by the Lord to come forth in this day and age of the world to bear the Holy Priesthood of the Son of God. Bro. Woodruff told the brethren that they held power enough to save this generation. Said it was our duty to warn the nations to repent, and if we did not do it we would be damned. Bro. Geo. Q. Cannon spoke to the brethren; there should be no backbiting nor finding fault among us. --

Sat. Oct. 8th (General Conference).

Convened promptly at 10 o'clock. President Joseph F. Smith spoke at some length to the people. Said we should encourage home industries. He thought this was a principle of our religion. Apostle John Henry Smith also spoke to the saints as to their duties as a people of God. Also said institutions should be built among us for the employment of our idle men.

In the afternoon there were at least ten thousand people assembled. President Lorenzo Snow was the first speaker. He encouraged the saints in the work which they had undertaken. Also spoke of the completion of the temple and asked the saints to be united on this point. Bishop Windor (who had charge of the work) said he was pleased in the way the work was progressing. Said there were about three or four hundred workmen employed and as far as the work was concerned it could be completed by April 6, 1893. President Geo. Q. Cannon then spoke to the saints in regard to the temple and its completion. Geo. Q. said there were thousands upon thousands of happy faces on the other side of the veil anxiously waiting for this temple to be completed; that the saints might go therein and do their work for the dead. It was the duty of the saints, he said, to complete it if it took every cent they had; but the Lord did not require so great a sacrifice. The cost of the temple will be \$300,000 dollars. \$150,000 yet to be raised.

Sunday Oct. 9th (General Conference).

Went to conference; the tabernacle was completely filled, as was the Assembly Hall. The speakers in the tabernacle were Apostle Francis M. Lyman and President Wilford Woodruff. Both spoke well and were listened to with eager attention. President Woodruff said he was grieved to see so many of the youth of Zion going astray. But says he, "I prophesy to you in the name of God of Israel that there will be youth enough preserved by the hand of God to carry on this work."

In the afternoon, an hour before the appointed time, the house was filled. Owing to the stormy weather the lights have to be lit. There were fully 12,000 people present. President Geo. Q. Cannon was the only speaker. He spoke on the duties of the saints; and said they should live to be closer now than ever before. Conference then adjourned until April 6th, 1893. The following church authorities were unanimously sustained by the saints for the coming six months. Wilford Woodruff as prophet, seer and revelator and as President of the Church of Jesus Christ of Latter-day Saints in all the world. Geo. Q. Cannon and Jos. F. Smith as counselors. As members of the Quorum of Twelve Apostles, Lorenzo Snow, Franklin D. Richards, Brigham Young, Jr., Moses Thatcher, Francis M. Lyman, John H. Smith, Geo. Teasdale, Heber J. Grant, John W. Taylor, Marriner W. Merrill, Anthon H. Lund and Abraham H. Cannon, John Smith as Patriarch of the Church. And others.

Monday, October 10th to Sat. Oct. 15th, 1892

Went to school; not feeling very well. Went up town after school. -- Went to school, feeling some better. Uncle Sam Jones left for home. The first snow fell this afternoon; which added more mud to the streets. The weather was quite cold all day. The thermometer registering 50 degrees in the afternoon. -- Attended school as usual; came home and wrote a letter to my folks at Lehi. After taking some exercises in chopping wood I retired to my studies. -- Went to school all day and town after school. The thermometer registering 52 degrees. Weather fair. -- Attended school all day; and went to the Student's Society at night. Instructor Chamberland spoke on "Buddhism". The doctrines of Buddhists in Asia, about the fifth or sixth century B. C. -- Spent most of the day in studies. Went to a convention of the teachers and Normal students at the Latter-Day College. Prof. Willard Done gave a very interesting lecture on "Methods of Teaching Theology". Other interesting features of the program were carried out. The convention adjourned for five weeks. Went down town. Bought a drawing book, price .15¢.

Sunday, Oct. 16 to Sat. Oct. 22, 1892

Was at my studies all forenoon. Went to meeting in afternoon. Bro. Jos. E. Taylor occupied the whole time. The weather being quite cold. The registration of the thermometer being 44 degrees. -- After school went down town on an errand. -- Went to school it being examination in some of the classes. Took a walk after school. -- Went to school, it being examinations in most of the classes. -- Went to school, the examinations finished today. Went up town after school. It was on this glorious day that my seventh brother was born (Elijah Hugh, born Oct. 20, 1892). -- I helped Charles until ten o'clock on his hen house, when I quit and went to the L. D. S. College where the most interesting programme was carried out; it being the fourteenth hundreth anniversary of the discovery of America. The programme consisted of songs, speeches, recitations & etc. Prof. Done and Jos. E. Taylor made some suitable remarks. I went up town at night and saw a number of the Lehi Choir. They, together with 400 voices from Utah Co., taking part in the concert; where 2200 voices sang. Saw Enoch Russon who told me of the birth of my brother. -- Went to the lumber yard and got lumber to finish hen house; went down town in the afternoon; at my studies at night. Received a short letter from home.

Sunday, Oct. 23 to Sat. Oct. 29, 1892

Was at my studies all the forenoon. Went to meeting in the afternoon. Prof. Willard Done and Pres. Geo. Q. Cannon occupied the time. -- Went to school as usual and got my percent in most of my classes. The weather being fair. -- Went to school all day. Up town after school. James Allred, one of my relatives, visited the school during the day. -- Went to school all day. Went up to the D. and R. G. Ry. after school. -- Went to school as usual all day. Up town after school. -- Went to school all day. Attended a debate at night held at the College. "Resolved that Grant was a greater general than was Lee." Bro. John H. Hubbard and Thos. S. Woodbury appeared for the affirmative; and Bro. Ezra Robinson and B. J. Perkins for the negative. The judges were Jos. Nelson, Frank Segmiller and Etta Judd. Both sides were shown up in good shape but the two to one of the judges decided for the negative. -- Was scarcely out of the house all day it raining nearly the entire day. The thermometer registering about 58 degrees.

Sunday Oct. 30 to Sat. Nov. 5, 1892

Attended Sabbath School in the morning. Bro. Jos. Goosebeck having just returned from a mission to Australia, he occupied the time. Went to meeting in the afternoon. Apostles Abraham H. Cannon and Heber J. Grant occupied the time. -- Went to school. The weather stormy, it rained nearly all day. -- Went to school all day. Got a letter from home. -- Went to school as usual. Went up town after school -- (Thursday) Today being fast day the school held their general fast day meeting. Dr. J. E. Talmage being present made a few remarks. After school went to Post Office and cashed an order for \$2.00. -- Went to school all day. After school went up town got a reduction pass over the railroad and went home. Fare \$1.60. -- Spent the day visiting at home among my relatives. Visited the Sugar Factory.

Sunday, Nov. 6 to Sat. Nov. 12, 1892

Came back from Lehi in the evening and resumed my studies. The weather being quite cold. -- Went to school all day. Went to a debate between Cannon and Rawlins at night. -- Today being election day it was one of biggest and largest for some time. After school went up town to hear the news of the election. Everything was confusion and every man, woman, child and boy had a brass horn. And when the message came that the Democrats had carried the election the confusion was terrific; this was kept up all night. -- Went to school all day. All the reports of the election were not all in as yet, but enough of them to insure that Jos. S. Rawlins was the next delegate to Congress and that Grover Cleveland the next president. -- Because of the victory which the Democratic party had made they ratified the occasion by a grand procession. The confusion was as great as the night of the election. Father and others were down from Lehi. After the procession speeches were made in the theatre. -- Went to school all day. Went up town after school and to the Student's Society at night. -- Spent the day around home preparing my lesson.

Sunday, Nov. 13 to Sat. Nov. 19, 1892

Went to the memorial services over the remains of Bro. David H. Cannon, son of Pres. Geo. Q. Cannon. The attendance was very large; it being memorial services for all those that had died while on missions. A letter was read from Bro. Cannon, who was 21 years old, to his sister which was written six days before his death; and showed that he was a very faithful young man. The speakers were Pres. Woodruff, Pres. Jos. F. Smith and Apostle F. D. Richards; all of whom spoke well. After the services I came home, there being no meeting in afternoon. The weather being fair and pleasant. At my studies at night. -- Went to school all day. Walked up town after school. -- Went to school all day. The weather being a little colder the thermometer registered 30 degrees. -- The ground, for the first time this winter, was covered with snow. The weather has been very cold. Was at school all day. -- Was school all day; the weather was not so cold. Went up to Z. C. M. I. after school. -- Went to school all day. Up town after school and to Student's Society at night. Dr. Wilcox spoke on "Premature Death, Its Cause and Prevention". -- Walked down town in forenoon. Went to a teacher's convention in afternoon. At home at night.

Sunday, Nov. 20 to Sat. Nov. 26, 1892

Attended Sunday School in forenoon and meeting in afternoon. Geo. Q. Cannon and others spoke. -- Was at school all day. Review in some of my studies. -- At school all day. -- At school all day finished the review. School closed till Monday. -- (Thursday, Thanksgiving) Snowed all night. Went to a Thanksgiving dinner given at Sister Julia Howe's and had a very enjoyable time. Snowed most of the day, cleared up at night; the snow being about six or eight inches deep. -- Was about the house all day there being no school. Went up town in the forenoon, bought some over-shoes and other things amounting to \$1.00. Weather cold. Sent a letter home. Weather clear. -- About the house most of the day. Down town. At my studies at night.

Sunday, Nov. 27 to Sat. Dec. 3, 1892

Went to Sabbath School in morning. To meeting in afternoon. John Nickelson occupied the time. -- Went to school all day. At my studies at night. Wind blew all night. -- Went to school all day. At my studies at night. -- Was at school all day. The weather stormy. -- Fasted and attended the regular Fast Day meeting of the College. Stormed nearly all day. -- Was at school all day. Attended the Student's Society at night. B. H. Roberts spoke to the members of the L. D. S. College. -- About home most of the day. The weather very fine. Went down to barber shop and had my hair cut.

Sunday, Dec. 4 to Sat. Dec. 10, 1892

Was at home all day it being very stormy. Rodney Badger came up after meeting. -- Went to school all day. The weather was very stormy. It snowed almost all day, the snow at night was about ten inches deep. -- Attended school as usual. The weather being stormy and cold. Down town after school. -- Went to school all day. At my studies at night. The weather very cold. -- At school all day; up town after school; to the Student's Society at night. Dr. J. E. Talmage gave a lecture. Subject: "Waste Not Want Not", which was delivered and well attended. The weather still very cold. -- About home all day. Weather cold.

Sunday, Dec. 11 to Sat. Dec. 17, 1892

Went to Sabbath School in the forenoon and to meeting in afternoon. C. H. Penrose occupied the time. Not quite so cold. -- Went to school as usual. The weather bitterly cold. The thermometer at 8 o'clock being below zero. Went up town after school. -- Went down town after school; to Student's Society at night. -- At my studies most of the day preparing for the examinations. At the teacher's convention in the afternoon.

Sunday, Dec. 18 to Sat. Dec. 24, 1892

Went to meeting in afternoon. Apostle F. M. Lyman spoke on the duties of the Saints, and for the necessity for them to live their religion more closely. The weather very cold. At my studies at night. -- The examinations open today; went down town after school to P. O. -- (Fri.) School closed at 3 p.m. with the regular closing exercises. Up town after school, got a ticket and went home. -- Went to school all day reviewing the examination. The following are my percentages in my various classes:

Theology - 77%	Geography -- 70%	Arithmetic -- 72%
Orthography -- 88%	Grammar -- 84%	Hygiene -- 84%
Junior Theory and Practice of Teaching -- 72%		
Vocal Music -- 95%		

Sunday, Dec. 25 to Sat. Dec. 31, 1892

Went to meeting in afternoon. A. J. Evans and Counselor Andrew R. Anderson occupied the time. Went to Grandfather's for dinner. -- Christmas was celebrated very quietly, there being no snow for sleigh-riding, nothing exciting going on. Went to the party at night which was very crowded but all enjoyed themselves. The weather warm and pleasant. -- About home most all day. The weather warm and thawing. The snow all turned into mud and water. Went to Priesthood meeting at night. Spoke. -- Father and Mother went to the married people's dance at night. I went to Mutual Improvement at night. -- About home most of day. Weather stormy. -- About home all day. Weather fair. -- At home all day.

Sunday, January 1 to Sat. Jan. 7, 1893

New Year's was very fine and warm. Went to meeting in afternoon. Bp. Bromley occupied the time. -- The day was warm. No excitement. Was at the party at night. -- About house all day. At the lecture at night given by B. H. Roberts. -- Wednesday was large. One fight and two trials. Theatre at night. -- Went to Fast Meeting in morning. Baby was blessed and named Elijah Hugh Allred. Visited the Central school in the afternoon. -- About home all day, weather fine. -- Went in company of Gurnett to Cedar Valley hunting horses; thawing and muddy.

Sunday, Jan. 8 to Sat. Jan. 14, 1893

Went to meeting in the afternoon; came down to Salt Lake in the evening and found my Uncle's folks all well. -- Started in at my school studies again. Up town after school. Bought some clothing at Barton's, \$4.00 and book .30¢. -- Went to school all day. Bro. Elder David McKinzie commenced on a course of lectures on the history of the Bible. Went up town after school. -- At school all day. Visited the Keeley Institution after school in company with H. Mulliner. At home at night. -- (Sat.) Down town in forenoon. Went to Wonderland and saw the little man who was 21 years old and only weighted ten pounds. At my studies in the afternoon and evening. Wrote home.

Sunday, Jan. 15 to Sat. Jan. 21, 1893

Went to meeting in afternoon. B. H. Roberts occupied the time. Uncle Charles and wife attended the funeral of R. C. Badger's eight-year old daughter. Went to Sunday School in morning. At my studies at night. -- Snowed during the night. Went to school. Up town after school. -- (Fri.) At school all day. Gave my first object lesson which was a poor one on my part. At The Student's Society at night. Prof. Done gave a lecture on "The Revolutionary War" which was well delivered. -- Was about home most of the day. Uncle Charles not feeling well. Visited the foundry at 4 p.m. --

Sunday, Jan. 22 to Sat. Jan. 28, 1893

Went to Sunday School in the morning. Stayed home with the children in the afternoon. Went to night meeting. -- Went to school as usual. Uncle Ted came up from Lehi at night and reported all the folks well. R. C. Badger called in the evening. Weather cold and clear. -- Went to school all day. Remained for the M.I.A. class at night. The wind blew all night and most of the day. -- Went to school all day. A constant south wind blowing and converting the snow into mud and water making the streets very muddy. Went to Student's Society at night where a very instructive programme was carried out to the enjoyment of all. -- Arose in the morning and found the ground again covered with snow and quite cold. I remained at home most of the day studying. Took a walk up town in the afternoon.

Sunday, Jan. 29 to Sat. Feb. 4, 1893

Went to Sunday School in the morning and to meeting in afternoon. Elders Jos. Goosebeck and Hugh Cannon, having lately returned from missions, were called upon to address the saints. They were followed by Elder Wm. Young who spoke to the saints. Mr. Howe went to Lehi to look at a horse. -- Went to school in morning. David McKinzie gave his lecture on Bible history. Weather cold and stormy. Up town after school. At my studies at night. -- It being fast day I fasted and went to fast meeting. Snowed during night and forenoon. -- Went to school in the morning. Remained for the M.I.A. class. After which I went up town. Went to Student's Society. Instructor Nelson gave a lecture on "Constillations of Heavens". Said there existed only 5,000 visible stars in the heavens of both hemispheres. Light travels at the rate of 186,000 miles per minute. It takes 40 years for light to reach the earth from some of the nearest planets and over 200 years for those which are further away. Astronomers have estimated the sun's weight to be 6,125,000,000,000,000 tons. -- Was at my studies most of the day. A south wind prevailing and settling the snow. Went up town

in the afternoon and bought a pair of shoes for \$1.25.

Sunday, Feb. 5, to Sat. Feb. 11, 1893

Went to Sabbath School in the morning and to meeting in afternoon. Prof. Willard Done gave a very instructive discourse on timely topics. Snow came down in great shape in the morning about 2 o'clock ceased and thawed and again commenced at night. -- Went to school at 7:30 in the morning, took my final examination in Penmanship. Finished my examinations at night at home; weather cold. -- Attended school all day. Elder McKinzie delivered his lecture. Came home at 1 o'clock suffering from a severe cold and a pain in the chest. -- Came home from school at 2 feeling some better. Went up town for exercise. Thawing. -- Was at school all day. Misses Howe sick in bed most of the day. At home all day. Mrs. Howe being sick all day. Uncle Ted Jones came from Lehi at night.

Sunday, Feb. 12 to Sat. Feb. 18, 1893

Was at home most of the day. -- Commenced school as usual at the beginning of another week. Was at my studies at night. Went to bed at 12. -- Went to school all day. Remained after my studies to Prof. Done's lecture on Astronomy. Mr. Howe and wife being sick I went up town after a bottle of oil. -- Went to school at 7:30 in the morning for examination in Drawing. Weather cold. David McKinzie gave his lecture. Went on an errand up town after school. -- Attended school all day. Came home at 2:30 got supper and commenced on my studies. -- At my studies in the forenoon. Went to Teacher's Convention in the afternoon; also went up town. Very muddy and wet under foot. At my studies at night.

Sunday, Feb. 19 to Sat. Feb. 25, 1893

Was at my studies in the forenoon. Went to meeting in afternoon. Apostle A. H. Cannon occupied most of the time. Snowed most of the day. At my studies at night. -- Went to school as usual. Review in some of my studies. Came home and wrote a letter to Lehi. At my studies at night. Went to lecture "Infidelity" by Prof. Talmage. -- Attended all day as usual school. Remained after school for Miss Babcock's Culture Class. Weather fine, thawing, a flood or mud. A ball was given by the College for the departing missionaries - did not go. -- Today, Washington's birthday, there was no school. Was at home all forenoon. Snowed most of the morning, thawed in the afternoon. Went up town, bought a tie and visited the tannery in the afternoon. -- Resumed my studies at school. Came home at 3 p.m. commenced work. -- Attended school all day. Went up town and got my hair cut. Came home and after some study went to Student's Society, where Elder John Nicholson gave a lecture on "The First Principles of the Gospel" viewed from a philosophical standpoint.

Sunday, Feb. 26 to Sat. March 4, 1893

Attended Sunday School in the forenoon. Went to meeting in the afternoon. Wrote home. -- Went to school all day. Had oral review in Theology. Went up town after school not feeling very well. Was at studies at night. -- Fasted and went to Fast meeting. We had a very fine meeting, there being in attendance many ladies of the Manual class, several of whom bore testimony of the spirit of the college: said they had never experienced such a good feeling in any other assemblage. Was at studies in afternoon and night. -- Was at school all day. Went at night with Mrs. Etta Judd to visit Aunt Belle Judd in the southern part of the city. -- Was at my studies all forenoon. Attended the Quarterly Conference of the Salt Lake of Zion in the afternoon. Presidents Angus M. Cannon and Jos. F. Smith occupied the time; among other things of the dedication of the temple at the coming General Conference. After meeting went for a short stroll with Bro. Allen. Commenced my studies at 5. Had a headache.

Sunday, March 5 to Sat. March 11, 1893

Went to conference in the morning. After the reports of the Stake were read and accepted, showing 31,269 saints in this stake, Bishop Breston addressed the saints, after which a lady sang a most beautiful song. Jos. E. Taylor then spoke on the duties of the Latter-day Saints. Attended meeting in the afternoon; the tabernacle was filled. The first speaker was Elder John Nickolson; he was followed by Geo. M. Cannon. Both spoke well but brief, and were followed by President Jos. F. Smith who spoke of the duties of the saints and of the dedication of the temple in April 6. Came home from meeting and put in my time in studies. Weather warm but very muddy under foot. -- Went to school as usual. Came home and studied until 7:30 when I went to the mock trial held in the College. Got a letter from home. -- Went to school at 7:30 for examination. Up town after school. -- Went to school in the morning at 8 o'clock for examination in Reading. -- Attended school all day. Father and Rodney came up at night then went home. Went up town with them. -- Went to school all day. Dr. Karl Maesar, Superintendent of all the Church schools, met with us in priesthood meeting. He also spoke to us at one o'clock. Went up town and down to the depot with father as he did not go home the day before. Went to Student's Society. Dr. Karl G. Maesar lectured on "Excelsior" which was very, very interesting and instructive.

Sunday, March 12 to Sat. March 18, 1893

Was at home during the forenoon. Snowed about 3 inches during the night and forenoon. Went to meeting in the afternoon. Apostle Brigham Young Jr., who had lately returned from a five years mission to England, spoke to the saints. He was followed by Bro. C. W. Penrose. -- Went up town after school to change a collar. -- Arose and went to school at 7:30 for final examination in Orthography. Elder David McKinzie gave his usual weekly lecture. Went to work on my studies after school. -- Attended school as usual. Went up to the Deseret Museum and assisted in carrying some busts and etc. down to the Church University, together with about twenty school mates. Miss Shaw came up at night. -- After school went to town for a short walk. Streets in a very bad condition it having snowed the night before about 5 inches. -- Went to Student's Society at night. Instructor P. S. Maycock delivered a lecture on "Does the Study of Science Tend Toward Infidelity". -- At my studies all forenoon. Was up town for a short time in the afternoon. At my studies at night. --

Sunday, March 18 to Sat. March 24, 1893

Attended the 17th Ward Sabbath School in the morning. Went to meeting in the tabernacle in the afternoon. Apostle Geo. P. Teasdale and Apostle Brigham Young Jr. spoke. The usual Sabbath storm raged in the morning. Snow. -- Began another week at school. Had half-term examination in some branches. -- The examinations in school continued in several studies. -- This week was a very busy one, it being the half-term examinations. Was at my studies late - early. Mud! -- Was at school all day. College gave a party at Mr. Howe's; I remained at home. Went to bed at 12:30. -- Took final examination in Music, sang "America". Went up town after school. At home at night there being no session of the Student's Society at night; the following day being a day set apart by the First Presidency for a day of fasting and prayer throughout the Territory that the saints might prepare themselves for the glorious advent of the entering of the temple at its dedication. The fast from supper time and the Student's Society would break this fast. -- (Sat.) Attended the general Fast Day set apart by the First Presidency in the 17th Ward. John Henry Smith, Bishop Preston, presiding Bishop of the Church, Bishop Turgay and his two counselors and others spoke. Meeting lasted until one o'clock and all enjoyed the spirit of God. Many asked forgiveness of those who had hard feelings against. Went up town in the afternoon and got my shoe fixed.

Sunday, March 26 to Sat. April 1, 1893

Attended Sabbath School in the morning; took an excuse to the president of the Theological class for Bro. Howe, he being sick and could not attend. A Bro. Wallace, who had just returned from a mission, spoke to the school. Went to meeting; Pres. Wilford Woodruff and Pres. Geo. Q.

Cannon occupied the time. Spoke of the necessity of the saints living righteously. -- Arose at 6. Went to school in the morning. Came home early and helped the folks wash after which I went down town. At my studies at night. -- Today was observed as Fast Day instead of next Thursday, had a very good meeting at school. The reason for the change was that the Salt Lake Temple is to be dedicated on that day. Prof. Done is working hard for to admit the whole school at once. At night I went to hear a salvationist of the Salvation Army of London lecture in the Tabernacle. The building was filled but the lecture was a fraud. The lady told a couple of stories and dismissed. -- Was at school all day. Prof. Done felt disappointed in that he had been unable to get all the school into the dedication at once. A petition asking that there be no school for the coming week -- it was granted. After school we all went up on the 18th Ward square and had a game of ball. Went to Student's Society at night, Dr. James E. Talmage gave a fine lecture on "Blasphemy". -- At home most all day at work about the lot and at studies -- April fooling and being fooled. Went up town in the afternoon and mailed a letter for the north. A large crowd in town. Weather very pleasant.

Sunday, April 2 to Sat. April 8, 1893

Went to Sabbath School in the morning, after which I went down to St. Mary's church and heard their Easter Services; also went over to St. Marks for a short time. Went to meeting in the afternoon. Apostle Teasdale and Counselor Penrose spoke. At night I went to hear a lecture in the theatre. -- Working about the lot most of the day. Went up town about 5 o'clock and went to the U.P. depot and met the trains. The one from the north and from the south contained about 16 cars all of which were loaded with conference people. -- General Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle at 10 o'clock. It was one of the most important conferences that was ever held in the Church. The First Presidency were there with their enlightened countenances; the Twelve with the exception of two. Heber J. Grant and Moses Thatcher were there the first time in about ten years. It was a time of great rejoicing among the saints. Conference, being held as it were upon the eve of the dedication was, as may be expected, well attended. The building was filled at the appointed time. The choir sang and prayer was offered by Apostle F. M. Lyman, after which Pres. Woodruff arose and addressed the saints. He felt truly grateful to his Heavenly Father that he had been preserved by Him to see this glorious day; felt that it was through the prayers of the saints to their Heavenly Father in his behalf that he had been preserved. Recited some of the many persecutions that he and the church had passed through and how the hand of God had been with this people. This is the most important day since the creation of the world. The speaker encouraged the saints in the work and asked God's blessings upon them. He was followed by Pres. Geo. Q. Cannon who also felt to rejoice with the saints. Spoke of the history of the saints and what great blessings they had received by the hand of the Lord; there was not such a history on earth. He could not see how a person could help but see the hand-working of the Lord. God had chosen us from every nation by means of his Holy Spirit. He desired that every bitter feeling, both against himself and against any of the brethren, should be banished. That the people might prepare themselves for coming glories.

On the afternoon of April 4th the attendance was still larger than in the morning, making it almost impossible to get a seat. At the commencement of the services Apostle Brigham Young Jr. said it was reported that some had lost their money and warned the people to be careful of being robbed. The first speaker was Pres. Jos. F. Smith; he felt highly privileged. This was the most favorable circumstances that any conference had enjoyed. Said this life was but a moment compared with the next. Spoke of the saints living humble, meek, & etc. and living the lives we should. He desired to ask the forgiveness, not only of the saints here, but of the whole world if there is any bitter feeling existing among the saints toward me. "My greatest desire is to serve God and keep His commandments continually".

Went to meeting of the Priesthood, which was, as the other meetings of the conference, filled to its utmost capacity. It represented largest Priesthood meeting in the history of the Church. Apostle John Henry Smith was the first speaker; he made some very good and timely remarks. Spoke of the great privileges as well as powers which this congregation possessed and of the duties which devolve upon them. Asked to be forgiven of the bitter feeling which had been engendered against him in the late political campaign. The next speaker was Apostle Brigham Young Jr. To speak to the priesthood of the

Church of Christ was a privilege he had not enjoyed for about 10 years - was much pleased for this opportunity. Had been in exile for a number of years but felt that the work was rolling on and that the right spirit existed. Among other things said he had a testimony of God and he bore it with great power, that the steps that the leaders of this church had taken in politics was in accordance with the mind and will of God.

Apostle Lyman spoke to the meeting on the things of the Priesthood and their duties as the acting power of the church.

Wednesday, April 5th, 1893 (Salt Lake Temple dedication)

The crowd at conference became so great that an overflow meeting was held in the Assembly Hall, even then many were turned away.

Apostle F. D. Richards was the first speaker in the Tabernacle; did not hear all of his remarks.

C. W. Penrose spoke in the Assembly Hall of the plan that Christ marked out when he was upon the earth; he descended below all things that he might rise above all things.

B. H. Roberts said he had traveled of late to the extreme branches of the Church in Zion and that the people were all anxious to talk about the temple. He said the people would be greatly blessed for their donations for that purpose. The benefits will not only extend to this people but to the world as a whole; - it will show the sacrifice that this people have made. The best sermons are not written in books. The people have shown by their works which will be a far greater influence than a sermon by the most inspired man. It will testify of this people to the world. It is a greater sermon than Peter preached on the day of Pentecost.

There were fully fifteen thousand people in the tabernacle, not even standing room could be found. The usual Church Authorities were unanimously sustained in their positions by the congregation.

The first speaker was F. M. Lyman who spoke to the saints about their duties and encouraged them in the work: looked forward for a new era in the history of the Latter-day Saints.

John Henry Smith said it was a glorious event in the spirit world now that there was about to be another temple dedicated to the Lord. This work will continue until every creature, whether living or dead, should hear this gospel. Asked the blessings of God upon the saints.

Apostle Teasdale was called and made a few remarks. Said there were three kingdoms and that we will be rewarded and will be allotted that kingdom which we have worked for. Spoke of the necessity of us becoming as Christ said, "Humble as a little child in order to inherit the kingdom of heaven."

Pres. Woodruff closed conference. He greatly rejoiced with being in the midst of the saints. Said there was no cause for fear or unbelief for he held all the powers, keys and blessings that had been bestowed upon Jos. Smith in this dispensation. Blessed and encouraged the saints and felt that this work would go on until Christ should come and take charge.

Thursday, April 6th, 1893. (Salt Lake Temple dedication)

The dedication of the temple took place at 10 o'clock. The gates opened about 8 and all the officers of the church were admitted. Went up town and found the streets so crowded it was almost impossible to get along. A terrific wind storm prevailed, blowing dust everywhere and making it very disagreeable. Saw many that I knew. Lucy Shaw became so sick that she went home on the morning train.

Friday, April 7th, 1893. (Salt Lake Temple dedication)

Reports of the hurricane show that it was the most destructive ever known in Utah. Heber C. Kimball predicted that when the temple would be dedicated there would be a great storm. It traveled 60 miles per hour. Father came up in the afternoon and went through the temple.

Saturday, April 8th, 1893

At home nearly all forenoon taking care of mother's and Aunt Millie Russon's babies. Clarence

and Rodney went home on the U. P. Gurnett and Minerva went home on D. and R. G. at night.

Sunday, April 9th, 1893

Arose and found the ground covered with snow. Went to Sunday School in the morning. Found Uncle Wm. Allred at school; he spoke to the school. A great many visitors, among others was Bro. Jackson of American Fork the first Superintendent of the school. Elijah Hugh was not well. Mr. Howe and wife went through the temple. At home in the afternoon.

Monday, April 10th, 1893 (Dedicatory services)

Went to school for the first class when I got an excuse from Bro. Done and came home and got ready to go to the dedicatory services of the Salt Lake Temple. In the afternoon Mother and I had the great privilege of entering that sacred edifice. The building is the finest and grandest I ever beheld and has been a marvel and a wonder to the people of the Church who have visited it; especially should the celestial room be mentioned for it is the grandest of all the others. The meeting consisted of the following: Utah stake 1600; Oneida 500; Weber choir 50. The Spirit of God was there in rich abundance. At the reading of the dedicatory (Apostle John W. Taylor) every head was bowed in humility to God. At the conclusion of the prayer Pres. Woodruff arose with shining countenance and bore testimony of the presence of Joseph Smith, Brigham Young, John Taylor and others.

Apostle Heber J. Grant then spoke with great power and spirit. Said among other things, that he had been promised in a blessing that he would be at the dedication of this temple; but it seemed as if the powers of darkness had fought against him. He had recently returned from Washington where his child had been carried out of the house dead but he and Bro. Cannon laid their hands upon it and promised it should live and today it went through the temple.

John W. Taylor then spoke to the saints there assembled. Told how the Lord had blessed him: bore his testimony of the work: knew the Authorities were called of God.

Pres. Geo. Q. Cannon spoke with more of the Spirit of God than any I ever heard. He said the only reason this people didn't enjoy more of the Spirit of God was that they didn't have sufficient faith.

Pres. Jos. F. Smith made a very elegant and an inspired speech. He said he only wished that the great founders of this work had been preserved in the flesh until this glorious day. But they were there in spirit. Implored the saints to live better lives and to prepare themselves for the coming of Christ. He said this was the 11th meeting, making 11,000 souls that had already gone through. Said it was remarkable how that building had been finished in the short time. The people had never before on this earth donated so liberally. It cost \$3,500,000. Rained most of the day.

Tuesday, April 11 to Sat. May 6, 1893

Went to school all day not very well prepared in my studies. Mother went home in the morning. -- Uncle Sam Jones slept with me last night. He and Mrs. Howe went to Theatre. -- Commenced school at the beginning of another week. Went to depots after school, Utah Stake finished their days at the temple. A large crowd was in from Lehi. Went and heard B. H. Roberts lecture at night. -- At school all day with my hand poulticed. It began to look dangerous at night. Went up town after school; not able to study much. -- At boarding place all day with bad fellow on my hand. Went to Dr. in morning. -- Went to school and got my books (April 20). Bought a ticket and came home; my hand painning me very much. -- Today, like the past two weeks, was at home nursing my hand; helping on the barn some little. -- Gurnett and I worked on New Survey ditch all day. On Saturday and Monday we shingled the barn. -- Worked for past day or two plowing on farm of Russels. Weather warm.

Sunday, May 14 to Thurs. May 24, 1893

Went to Sunday School and meeting. Jas. Kirkham returned from his mission to England and spoke to saints. Father went to Pl. Grove. Cattle over river - 266 head. -- Mon. Tue. Wed. and Thur.

worked on farm plowing and planting corn. --(Fri. May 19) Father left for Salt Lake to be set apart for his mission to the Southern States. The choir and others were at our house the night before to bid him good-bye. He received some \$80.00 in donations. -- Finished watering on bench. Went to Am. Fork to mill got \$9.25 worth of flour. Went to Beck's. -- (Sun. May 21) Today being my 19th birthday was at home in forenoon. Went to meeting in afternoon. -- Planted potatoes Mon. and Tues. On Wed. made a double tree. Snow and rain.

CHAPTER III.

SCHOOL DIARY

B. Y. ACADEMY

Provo, Utah

January 1, 1894

to

May 16, 1894

DAILY DIARY

January 1, to Sat. Jan. 13, 1894

I was home at Lehi spending the holiday. No snow to speak of. Weather cold. Holidays passed quietly. -- Entered the B. Y. Academy at Provo for the first time in my life. The day was spent in examinations and organizing classes. Boarding at Warners. -- Attended school all day at the B. Y. Academy. Paid my entrance fee of \$20.00 and selected my studies. -- At school. Met with the Priests of the First Ward, was appointed to take charge of the sacrament up stairs. Paid Mrs. Warner \$5.00 to apply on board up to Jan. 24th. -- Attended Quarterly Conference. Bro. B. H. Roberts and Geo. Reynolds occupied the time of the forenoon. At a Priesthood meeting at night Elders John Morgan Roberts and Reynolds spoke.

Sunday, Jan. 14 to Sat. Jan. 20, 1894

Attended forenoon session of Conference. Apostle F. M. Lyman and Pres. Fennith occupied the time. In the afternoon the Stake Tabernacle was well filled. Pres. Wilford Woodruff told some of his early experiences of how he, while holding the office of a Priest, was called to preach the Gospel. He traveled alone without purse or script and converted and baptized many, but could not confirm them under the office of a Priest. Pres. Geo. Q. Cannon occupied the rest of the time.

Number of Registration Card 651. -- Arose at 5 and studied before going to school. Down town after school. -- At school all day; getting interested in studies. At Polysophical society at night. A variety programme was carried out. -- Went to Academy in morning and took Physical Culture. Went down town in forenoon. Snowed most of the day.

Sunday, Jan. 21, to Sat. Jan. 27, 1894

Went to Sunday School in forenoon in B. Y. Academy. Grandfather visited the school. At my studies in afternoon. At Harvey Allred's at night. -- Had a tooth filled, Dr. Reed, \$1.50. -- School dismissed at one o'clock to allow the students a chance to go to the funeral of Sister Smoot. Elder Whitney and other's spoke. -- In school all day. Went to a magic lantern exhibit at night. Received a letter from home at night containing the following genealogy which was entered upon Academy records.

J. U. ALLRED

Birth: -- Born at Lehi, May 21, 1874

Baptized: --- Oct. 10, 1882 by Jacob Bushman

Confirmation: -- Oct. 10, 1882 by P. H. Allred

Ordination: -- A Priest, Dec. 22, 1891 by Andrew Field

School continued in session the same as any other day on account of the Legislators visiting the Academy. At 3 o'clock the school assembled and sang, "America," "Our Temple of Learning", "O My Father" and "Star Spangled Banner".

The speakers were: Gov. West, Prof. Allen and Judge Powers. All were more than pleased with the B. Y. Academy. Weather fair.

Sunday, Jan. 28 to Sat. Feb. 3, 1894

Went to B. Y. Sabbath School. Assisted in passing sacrament in room D. Attended missionary class. At my school studies in afternoon. Had visitors in evening. -- Fast day. Fasted and attended Fast Meeting in Academy. It was a very good meeting. At 2 o'clock the school assembled in room D where degrees were bestowed upon Dr. Hardy, Jos. E. Keeler and Prof. Geo. H. Brimhall by the Church School Board of Education.

Dr. Talmage being mouth. -- Was at studies in forenoon. Went down to bank and drew \$10.00. Got a letter from home. Weather fine. Prize fighting in afternoon. Studies at night.

Sunday, Feb. 4 to Sat. Feb. 6, 1894

Went to Sunday School at 9:30. Asked the blessing on the water for the first time. After missionary meeting went home and studied in afternoon. Paid Mrs. Warner \$5.00 to apply on board until Feb. 7th. -- At school all day, have all the work I can do. Received a letter from Father. Teaching with Mat Knutson at night. -- Railroad fare \$1.50. About town all day. Went to concert at night. Went down in field on farm.

Monday, Feb. 12 to Sat. Feb. 16, 1894

Came back to school at 10 o'clock not very well prepared on account of my trip home. At school as usual. At Pedagogium at night. -- At studies in forenoon. Went down to bank, drew \$10.00. At home at night. Paid Mrs. Warner \$5.00. Total \$17.50.

Sunday, Feb. 18. to Sat. Feb. 24, 1894

Went to Sabbath School held in the B. Y. Academy. Attended J. E. Booth's New Testament class and was well pleased with workings. -- Commenced the seventh week of the school semester. Up town and got some things after school. Commenced studying at 5, retired at 11 o'clock. -- Arose at 5 a.m. Elder McKinzie gave his lecture at 12M. School voted to have no school from Wed. to Mon; Thursday being Washington's birthday. -- After school went home on U. P. Paid Mrs. Warner \$3.50. Total \$21.00. -- Washington's birthday I was at Lehi all day. At party at night. -- About home all day helping Geo. Kirkham in putting in some feed boxes in barn. Cost of lumber \$6.75. -- Went down in field in forenoon. At Civil Government class at night. The class had a debate on membership.

Sunday, Feb. 25 to Sat. Mar. 3, 1894

At Sunday School in forenoon and meeting in afternoon. At home at night. -- Came back from Lehi on the morning train. Got back to school at 10 o'clock. Up town after school and bought a note book. -- Was in regular attendance at school all day. Not very well prepared. Went up town to P. O. office. Thawed all day and left ground very muddy. -- (Wed.) First approach of robins. -- At Fast Meeting (Thur.) forenoon, at studies at night. -- At Polysophical at night. Bro. Whitley spoke on Life; Bro. G. M. Richards also spoke on how to make artificial ice. -- At my studies in forenoon. Went up town in afternoon and cashed a check for \$5.00. Stormy.

Sunday, Mar. 4 to Sat. Mar. 10, 1894

Went to Sunday School in forenoon. Pres. Geo. Q. Cannon, Geo. Goddard, Geo. Reynolds and others visited the school. They were pleased with the school and its workings. At my studies in afternoon and evening. Snowed about 4 inches of snow in morning. -- Commenced ninth week of school. Went with Bro. Knudson visiting among the students. Retired at 10 o'clock. -- Arose at 4:30, studied until 8, went to school at 8:45. -- Went to school late and got locked out. -- At studies in forenoon. Went up town and bought a pair of pants, \$2.50. At free concert in Tabernacle at night. Wrote Father.

Sunday, Mar. 11 to Sat. Mar. 17, 1894

Went to Sunday School in morning but did not stay, came home and studied. At my studies at night. -- Went to school as usual at the beginning of another week. After school went down town and got my clothes which Geo. Kirkham brought over. Jos. Kirkham came back to school, he having been called home the week before by the death of his mother. -- At school first day of examinations in first half of Phy. Geo. (Physical Geography I believe). David McKinzie gave his usual lecture when in the clbse of his remarks Prof. Cluff entered who just returned from the East. A great applause went up which lasted for several

minutes. He took the stand and made a short speech. -- Weather fine and warm, streets dry, has every appearance of Spring, grass and weeds starting. Blue birds, robins and other birds appear. -- School dismissed at 11 o'clock in order that the students might attend the musical concert. I attended and heard the world renowned Sousa band which surpassed any I ever beheld. It was immense. Came from Concert up to court for a short time, then home and studied. The college held their usual party at night; it being the close of half of the semester, but I did not go. -- Rained most of the night and snowed in forenoon. I went down to Harvey Allred's and worked with him in our lessons. Went down to court in the afternoon. At studies at night.

Sunday, Mar. 18 to Sat. Mar. 24, 1894

Went to Sunday School in forenoon and meeting in afternoon. Ben Cluff, Jr. spoke very well. He having just returned from the east where he has been studying. -- Commenced the tenth week in school. Went teaching at night. Storming. -- Changed boarding place from Warner's to Johnson's; Bro. Rollins and I going there for supper. Bro. Dalley joining the next day. -- Went from school at 2 o'clock down to the bank drew ten dollars. Loaned Chas. L. Rollins \$8.50. Settled up with Warners for nine weeks board since Jan 9. Paid them in all \$22.50. We moved our trunks. -- Meadowlarks herald the approach of spring. At Pedagogium at night. Prof. Brimhall lectured on Temper. Clark's "Self Culture". -- At home all day. Went to dairy and got weigh bills for hay sold them. 18 1/4 tons.

Sun. Mar. 25 to Sat. Mar. 31, 1894

At Sunday School in forenoon, went to meeting in afternoon. -- Arose at 4, came back to school on the morning train. Putting in crops. At school as usual; up town trying to sell lucerne seed. -- Had a close call from being late at school. Telephoned to Co-op and sold lucerne seed. Went to P.O. -- Telephoned to Co-op to take the lucerne seed 7¢ - half cash. -- Wrote a letter to Father. -- At my studies in forenoon. Went over to A. B. Anderson's where I took dinner. Went down to bank and drew \$8.00. C. Rollins paid me \$8.50. Paid H. Johnson for board \$13.00.

Sun. April 1 to Sat. Apr. 7, 1894

At Sunday School in forenoon. At meeting in afternoon. Robt. Anderson and G. H. Brimhall spoke. Was over to Harvey's for a short time at night. -- (Thur.) At school until noon when school was dismissed until after conference. Went home on 4:30 U.P. Fare \$1.05. -- At home down on New Survey ditch. Paid Uncle Dib \$4.25 for lucerne seed. Co-op, me \$29. -- cash part for L. seed. -- (Sat) Mother went to conference. Worked on Russel land making a bank to keep off waste water from creek. Wind blew very hard in afternoon while Gurnett was marking off oats.

Sunday, Apr. 8 to Sat. Apr. 14, 1894

At home in forenoon there being no Sunday School. Came back to school Sunday evening. At my studies at night. -- At school at 8 o'clock. David McKinzie gave his usual weekly lecture. Weather warm (spring fever). -- Went to P. O., store and bank, drew \$2.50. Visited the exhibition of mummies in the Academy in the afternoon. Alone at night, the other boys having gone to the theatre. Wind storm. -- At school at 8 o'clock to practice our oral stories for the contest at night. At studies at school. At 8 o'clock room D was filled with spectators and the contest begins. 10 stories on a side; which were told very well indeed. -- (Sat) At studies in forenoon. Bro. Johnson went to Beaver. Attended conference of the Utah Stake of Zion. Went to P.O., came home and studied.

Sunday, April 15 to Sat. Apr. 21, 1894

Went to conference in forenoon. Apostle J. H. Smith and F. M. Lyman spoke. In the afternoon A. H. Cannon spoke very well, about as good a meeting as I ever attended. At studies at night. -- (Tue.) Finished my composition on the Crusades - 700 words. At my studies at night. -- On duty all day as Hall Disciplinarian on second floor. Received a letter from Father. Went to theatre .25 cents. -- At school all day, re-wrote my composition for Prof. Brimhall. Lesson Learned. (Underlined twice). In a meeting of the Normal

Association I was elected one of five on the committee on decorations for Commencement exercises. At studies at night; weather fine. -- At school all day, spoke in priesthood meeting in the morning on the priesthood. (Sat.) Started at 8 o'clock in company with Bro. Wolfe's Phy. Geo. and Botany class to Rock Canyon. Returned at 3 p.m. Peatered. Studied in afternoon and evening.

Sunday, April 22 to Sat. April 28, 1894

Went to Sunday School held in the B. Y. A. Not so large an attendance as usual. Attended Booth's class after which I came home and studied the rest of the day and evening. Wrote a letter to father. (Fri.) At school all day; at Polysophical at night. Prof. Paul lectured on The Beautiful.

Sunday, April 29 to Sat. May 5, 1894

Went to Sunday School in morning. Went to meeting; Bro. Rydulch and Bro. Hinkley occupied most all of the time. At my school work. -- Decoration committee met at 5 p.m. and made a report of \$5.00 expense. -- At school until 1 o'clock when school dismissed for May day party which was held in Room D. In the evening at my studies. -- At school. Went down at 11 a.m. to get price of well-piping. Reported to Prin. Cluff the plan of our decoration for Commencement day exercises, \$5.00 cost. (Thur.) Fasted and attended Fast Meeting, was very good meeting indeed. Petitioned the faculty for advanced credits in final examination in Arithmetic Class A&B. Weather fine; kept very busy. Came home for dinner. (Sat) At my studies in forenoon. After dinner put on the gloves with Rollins and worked up my nerves so that I had to go out for a walk. Bought a collar .25 cents. Was down town when the contest of the combined choirs of Utah Co. let out. Lehi was well represented and done well at the contest. Went down to contest of foot ball later. Went to concert at night.

Sunday May 6 to Sat. May 12, 1894

Went to quarterly conference of Young Men's and Young Ladies conference which was well attended. Pres. Keller, (Keeler?) Prof. Cluff, Brimhall and B. H. Roberts all spoke very well. In the afternoon Pres. A. O. Smoot and Jos. F. Smith which was a very profitable meeting: Subject: "Love We Should Have for God, for Old Age and for Our Neighbors." : At night went to a meeting in which Elder B. H. Roberts lectured to young people. Subject: "Agonistic". -- Another week of B. Y. A. school life commenced. Not very well prepared cause spent too much time in going to conference meetings. Drew \$5.00, paid Mrs. Johnson \$2.50. -- At school. Elder McKinzie delivered his last lecture during his closing some were moved to tears. -- Examination in Grammar. Kept very busy in preparing for examination. (Sat) Went over to Academy and took examination in Arithmetic, continued until 2 o'clock. Came home and after dinner went down to see the industrial army; who had stole a train from Lehi and were ditch at Provo. They were about 300 of hard looking men as I ever saw.

Sunday May 13 to Wed. May 16, 1894

At my studies all day, did not put on my best clothes. Writing Botany notes all day. Bro. Johnson came from Beaver to move his family down. -- Examination week in school. Passed the examination in Arithmetic and Grammar. Examinations continue. -- Went to school at 7:30 to Physical Geo. class. At night settled up with Johnson, paid him \$18.50 for board. After school moved to Geo. Smith's place to board. -- Went to school at 7:30 in morning. At studies at night.

Theory of Teaching	----- 82% - A
Grammar	----- 84% - A
History	----- 85% - B
Geography	----- 85% - B
Arithmetic	----- 77% - B

CHAPTER IV.

SCHOOL DIARY

B. Y. ACADEMY

Provo, Utah

PRIVATE DIARY OF 1895

(Written in fancy printing and very painstakingly)

January 1st, 1895

to

May 24, 1895

PRIVATE DIARY OF 1895

Board Bill and etc. acct. On hand - \$6.00.
Train fare, Jan. 7, Lehi to Provo. - 70¢
Note books, Jan. 8, - 30¢
School tuition - \$6.00
Jan. 12, board - \$5.00 hank & etc. - .75¢
Jan. 13, Clark & etc. - .70¢
Feb., Train fare \$1.05 Lehi and return.
Feb. 5, drew \$10. Paid \$7.50 for board. Book 50¢. Paid Peterson \$1.00
Feb. 23, drew \$6.00, paid \$2.00 for board. Paid Peterson \$1.65, Taylor \$1.50. Washing .25¢
Mar. 8, drew \$5.00, paid Christensen's \$4.00. Railroad fare \$1.05.
Mar. 27, drew \$10.00 Paid C's \$10.00
May 16, \$2.50. May 2, \$4.00.

PRIVATE DIARY 1895 (again in beautiful writing)

Tues. Jan. 1, 1895

New Year's day was fine and warm. Took dinner at Grandfather's. At the dance at night. Christmas holidays passed off quietly.

Provo, Monday, Jan. 7 to Sat. Jan. 12, 1895

Came down from Lehi on the morning train and started to school. Took dinner at A. B. Anderson's. Commenced boarding at night at Bro. Christensen's for \$2.50 per week. Bro. Jos. Peterson of Lehi rooming with me. -- Organizing and arranging of classes and assigning of seats at school. -- At school all day selecting studies. Wrote a letter to Father at night. Find it very hard to concentrate my mind on my studies. -- At school, paid my entrance fee \$6.00. Bro. Olsen, one of the young men from where I board, rendered "Home Sweet Home." -- Went to Quarterly Conference of the stake in forenoon and afternoon. Drew \$8.00 dollars and paid Christensen's \$5.00. At studies at night.

Sunday Jan. 13 to Sat. Jan. 19, 1895

Went to Quarterly Conference all day. Four of the Apostles were in attendance and gave some very good instructions. -- Went to school. Elder Reynolds delivered his lecture on Book of Mormon. -- At school; petitioned the Faculty for 23 hours. Attended the grand reception of Dr. Karl Maeser given by the students; it was a grand affair. They presented him with their autographs surrounding his photo in a large frame. A general hand shaking. Dr. Maeser's 67th birthday.

Sunday Jan. 20 to Sat. Jan. 26, 1895

Went to Sunday School joined Booth's class in the consideration of Articles of Faith. Went over to B. J. Anderson's and got the Banner. At studies at night. At my girl's home at night. -- Arose at 5 after breakfast went to school. The faculty cut Rhetoric A from my studies. No Gen. History class. Went to P. O. got a letter, sent a letter. Retired at 11:30. -- Arose at the usual time of 5

o'clock. My turn to start a fire. Studied till seven took breakfast and went to school. After school went to P.O. and put in my usual amount of work. Retired at 10:30. Snowing. -- Today was Peterson's turn to make a fire. Snowed a little making good sleighing. Studies at night. The Poet (in fancy writing) Peterson is at my side composing. Shaved Rollins. -- Received a letter from father. (Sat) Arose at 8 o'clock at studies in forenoon, went down town after dinner. Wound up the day by having a surprise on Miss Christensen. Retired at 12 o'clock.

Sunday Jan. 27 to Sat. Feb. 2, 1895

Arose just in time for breakfast. Got to Sunday School by a scratch. Prof. Nelson presiding. Subject: the last three Articles of Faith. At studies in afternoon and evening. Retired at 10:30. -- The fourth week of 2nd Semester of academic year of B.Y. Academy. No. of students over 800. -- Took a walk for exercise after school. -- Dr. Maesar spoke and gave some very good instructions. He said, "The greatest aspiration one can aspire in this life is to become a man of God and place himself in a position so as to understand the language of God." -- At school as usual. Lessons hard, especially Algebra. -- Testimony day, Miss Sherred, who had been very sick, was thought to be better. Weather cold. At 10 o'clock p.m. Bro. Peterson and I went home. (Lehi) (Sat) At home at Lehi, went sleigh riding and to P.O. in afternoon. No particular news nor excitement.

Sunday Feb. 3 to Sat. Feb. 9, 1895

Arose not feeling very well but managed to go to Sunday School. Retired to bed in the evening was very sick, could not go back to school on evening train. Prof. Cluff spoke at night to the young people, on choosing an aim in life and working to that end. -- Managed to get to the train and get back to school although not feeling well all day. Late for Theology. Weather cold. -- I was so under the weather that I could not go to school in the morning. Went to Elder Reynold's lecture at 12 o'clock. Went up to the bank and drew \$10.00. Paid C's \$7.50 for board. Went to bed and took a sweat feeling very weak from fasting so long. At 9 o'clock changed my underwear and retired with a terrible headache. Was bothered several times in the night with bleeding of the nose, amounting in all to one full pint. -- Arose and took breakfast feeling somewhat better. Went to school all day. Studied at night. Retired at 10 feeling better. -- Today was Fast Day in the Academy. I fasted and went to meeting which was one of the best I ever attended. The students fasted and prayed especially in the interests of the Academy, it being thought impossible to run successfully another year unless by the aid of some unseen source. In their testimony several students said they had a knowledge of future progress of the Academy. The Academy has a heavy mortgage on the ground and on the building and further needs about ten thousand dollars for books & apparatus. Bro. S. B. Young and E. Stephenson met with and spoke in Fast Meeting. -- I had a headache all day but stayed at my classes. Quite badly muddled in algebra. After school went down stairs and got electrified. (Sat.) The Academy gave a ball on Fri, but Bro. Peterson and I did not go.

Sunday Feb. 10 to Sat. Feb. 16, 1895

Went to Sunday School in the morning. Booth took up the Compendium. B. H. Roberts and Geo. Reynolds spoke to the school. In the afternoon went to a mass meeting held in the Tabernacle held for the purpose of considering liquor question. Speakers from all the church in Provo spoke. At my studies at night. -- Arose at 5:30, went to school at 8 o'clock. -- Algebra hard if not harder. -- Met for the first time Harvey Allred's sister from Wyoming. -- After school went down town and bought "Succession in the Presidency", price .50¢. Polysophical. Powers.

Sunday Feb. 17 to Sat. Feb. 23, 1895

Went to Sunday School and heard N. L. Nelson talk on "Atonement". A subject which he handled very nicely. Retired at 10:20. -- Arose at 7 o'clock after breakfast went to P.O. sent

a letter home for a team. Learned later that there would be school so I sent a letter by Moroni Royle not to send it. Got acquainted with my cousin from Spring City. -- Arose early and studied before going to school. -- Gurnett came over in a wagon and brought 57 ft. of wood. He came to take us home but school being held on Fri. we did not go. -- Washington's birthday; regular exercises went on until 2 o'clock when school assembled and a programme was carried out. H. M. Hardy, orator of the day, he made a pretty fine speech. The school sang several national airs and the Provo Drum Corp was in attendance. Mud. Mud. Mud. Mud. (Sat) Forenoon I spent in sleeping, eating, and reading history. In the afternoon went down through the mud to the bank by means of a check drew \$6.00 and got back without losing either rubber, making round trip in two hours. Paid Peterson \$1.65 and Taylor for book \$1.50. Paid Sister Christensen \$2.00 and \$2.25 for the wood, making in all \$18.50. (Eighteen and fifty cents) paid for washing up to date. 25¢.

Sunday Feb. 24 to Sat. Mar. 2, 1895

Went to Sunday School, assisted in passing the sacrament. Went to Bro. Nelson's class. Subject: "Atonement". He is a very deep theologian. Large evening at night at the Christensen's house. -- I took my usual walk down town, saw Brig. Mulliner. Teaching at night. -- Arose at 6 a.m., regular exercises. Algebra hard, review in history. Received a Handbook of Va. Compliments of Thos. Whitehead, Commissioner of Agriculture. -- Algebra hard but weather fine. -- March came in as gentle as a fleece of wool. Went to school at eight. After took a walk down town. At night went to Polysophical at night. Lawyer S. A. King lectured on "Scenes in Italy". Came home and fooled away the time until 12 o'clock. First music lesson.

Sunday March 3, to Sat. March 9, 1895

Went to Sunday School in the morning. Read "Life of Joseph Smith" in afternoon. -- Bro. Peterson got his Patriarchal blessing which was as good a blessing as I ever heard. -- A cablegram brought the sad news of the death of Bro. John Clark, a former student of the B.Y., who had died in Palestine of smallpox. -- Review in Algebra. Remained in Room D until 4:15. When I entered the hall to leave a large crowd were sorrowfully looking at the following notice: "President A. O. Smoot is dead, died at 4:10 Wed. Mar. 6." -- Went to school at 8 o'clock. A solemn feeling prevailed. At Fast Meeting a good spirit prevailed. After meeting put the question to the school whether they deemed it advisable to continue school. It was voted to dismiss, and Bro. Peterson and I went home at 11:54. Paid Mrs. Christensen \$4.00. -- Went down in field and fed. Looked over the ground for sowing.

Sunday March 10 to Sat. March 16, 1895

Started for train to come to A. O. Smoot's funeral, but on learning the train being late, we came down by buggy and arrived at Tabernacle in time to find standing room only.

Pres. A. O. Smoot's Funeral

Tabernacle and ground filled to overflowing. Pres. Geo. Q. Cannon presiding. Jos. E. Taylor was the first speaker. He was followed by counselor David John and Elder Partridge. Pres. Joseph F. Smith made a few excellent remarks. He held up the character of venerable A. O. Smoot for young men to pattern after. Pres. Geo. Q. Cannon and Pres. Woodruff each made timely remarks. The latter relating the close connection he had had during his life in the church with the deceased. Pres. Smoot has had many trials but has proved himself faithful in all things. The last speaker was Dr. Karl G. Maeser who told how Bro. S. had labored for the B.Y. Academy; and if it were not for the labors of this great man there would have been no Academy.

Procession

Headed by the Provo Brass band. Pall bearers, Hearse Mourners, High Priests, Seventies, Elders, Priests, Teachers, Deacons, Provo Militia, Students of B.Y. A., citizens in carriages. Pres. Smoot was 80 years old.

Gurnett was over to funeral. He is going to put in crop today or tomorrow. -- Went to school poorly prepared. Big lessons in all my classes. Review in Algebra and History. Went down town and tried to sell our potatoes. Retired at 10:30. -- I arose at six, went to school not very well prepared. Lessons very hard for the past week. -- Today was close of the first half of the semester. Took a review in Algebra after school. Received a letter from father stating that he was laboring in Amelia Co., Va. and he had just changed partners and that his new companion was Heber W. Beckstrand who had just gone down from the B.Y. The Academy gave a ball at night.

Sunday March 17 to Sat. March 23, 1895

After school went down town hunting for a patch for the bossom of my pants. Paid \$1.50 on board. -- Went to school, pursued my studies at night. -- Ditto. -- (Sat) Spent the forenoon working on the Academy grounds digging post holes. At noon a dinner was given for the workers. The grounds were prepared for a lawn. A free concert at night.

Sunday March 24 to Sat. March 30, 1895

Attended Sunday School in forenoon. A Mr. Vorice was at our boarding place for dinner. He is a brother of the man who tried to cut off the head of the Prophet Joseph Smith at the martyrdom at Carthage. This man was young at the time and doesn't remember what became of his brother. He lives at Mayfield, Sanpete County. -- Commenced another week. Algebra very difficult. -- At night Prof. Brimhall spoke on "Heart Power". -- (Sat) Went to B.Y. Academy grounds and participated in the exercise of setting out trees assisted in setting out the class tree of '97, to which I belong. It is an evergreen of about four feet high, standing on the right of the northwest walk.

Sunday Mar. 31 to Sat. April 6, 1895

At 10 o'clock in the morning Memorial Services were held in the Academy in memory of Pres. A. O. Smoot. The first speaker was Apostle B. Young who spoke briefly but touchingly on the labors of the deceased. Dr. Karl G. Maeser pictured the life of the great and yet faithful man, A. O. Smoot. Abraham H. Cannon gave the consistency of the main pillar of the Academy. He has faithfully discharged his mission given him through Pres. B. Y. Resolutions were read and adapted. W. H. King gave some good talk. Elder Teasdale and I. J. Nuttle followed by Prof. Cluff closed the services. In the afternoon I was mostly at home. Night off. -- On the first day of the month went to school. Bro. Cluff spoke very encouragingly to the students; urged them to tax their energies to their utmost capacity: and to make use of the books of the library. He said that he had been informed, in talking with the apostles, the number of missionaries would be greatly increased in the future. Advised the young men to study theology. -- (Fri) School was dismissed Thur. afternoon (General Conference) and Gurnett came over and got Bro. Peterson and myself: we had to face a fearful wind. Fri. I spent the day mostly in the house. Weather fearful cold. -- Went from Lehi to S. L. City to Conference. Went to meeting in forenoon. Apostles Lyman, Young and Richards occupied the time.

Sunday April 7 to Sat. April 13, 1895

Stayed the night at Uncle Sam Jones in Salt Lake. Went to meeting in the morning. Pres. Woodruff spoke and bore a faithful testimony of the truthfulness of this work. Advised the saints to live faithful and read the scriptures which God had revealed and let mysteries alone. It is

enough to know that God is Father, Son and Holy Ghost. It does not particularly concern us who God is farther than this. He said the Church would not be called upon to pass through their worst trials again, the coming of the Savior was too near. Pres. Joseph F. Smith occupied the remainder of the time.

In the afternoon session Pres. Geo. Q. Cannon spoke upon the oneness of the Godhead and urged the saints to be likewise. Where there is union there is strength.

I came down to Lehi at night.

Came back from Lehi to school in a buggy. Late. (This word is underlined three times). -- Bro. Cluff spoke to us as to our duties as students. The Man (underlined three times) never seeks after a light headed wife. -- After school I took a walk down town to the farmer's association and tried to sell them some hay. Met John F. Allred. -- Went to school early in the morning and worked algebra in Room E. Attended Polysophical society at night. We listened to a debate on women's suffrage. The judges decided in favor of the affirmative. Retired at twelve o'clock. Weather beautiful, stars shone brightly. (Sat) After breakfast went to Academy and worked Algebra until noon. In the evening took a walk downtown. Bought a pencil.

Sunday April 14 to Sat. April 20, 1895

Easter Sunday. We all went to R. C. Church but could not get in; we then returned to Academy Sunday School. At night went to a lecture on "Education" by Dr. Talmage. "The trifles are what make men great." Attended to my school duties and studied my usual time. From 10:30 to 6 a.m. sleep. Get out of school at 3 o'clock and after a walk, study until 10 or 10:30 when we retire. -- Review in Algebra. Retired at 10 my eyes hurting from over study. (Sat) Went to the Academy in the morning and worked Algebra. In the afternoon attended conference of the Utah Stake. Pres. of the Twelve Apostles, Lorenzo Snow, Pres. Joseph F. Smith and Pres. Wilford Woodruff occupied the time. Attended a Priesthood meeting at night. Pres. Snow and Pres. Geo. Q. Cannon spoke. His remarks on Prayer, Fast day offering, Respect for Priesthood. Word of Wisdom and Unity.

Sunday April 21 to Sat. April 27, 1895

Attended conference in the forenoon. Apostles Brigham Young, John Henry Smith and Pres. Geo. Q. Cannon were the speakers. Pres. Cannon spoke of the causes which led men to apostatize; that of (1) disrespect for the Priesthood (2) lustful appetites.

In the afternoon Pres. Woodruff organized the Stake Presidency. He said the following men had been revealed as the Presidency: Edward Partridge, David John and Reed Smoot. The men were present and ordained to the office in the meeting. They each made a speech as did Pres. Woodruff, Cannon and Smith. Conference adjourned. -- Commenced another week. Read in paper of the excitement at Lehi over the murder of the three young men at Pelican point. It is one of the cruelest and hidden murders that ever occurred in Utah. The excitement runs high every place. -- Went to the laundry after school. Read the newspaper. Weather fine. Trees in blossom and leaf. -- Sister Longhurst gave me her Autograph to write in. -- At Domestic meeting I was appointed senior of the Christensen house in place of Bro. Olson. -- Bro. Nelson spoke to the Priests Quorum on the "Responsibility of the Priesthood", which was very good. After supper I went down to my cousins Mif Allred, stopping at her Grandmother's Mrs. Glaciers. Got back at 11 o'clock. -- Received a letter from father.

Sunday April 28 to Sat. May 4, 1895

Went to Sunday School. Was called upon to teach a class in Church History. John Woodhouse and Baker took dinner with us. -- Put in the whole evening on writing a composition on how to extract the saibe (?) root. Bought a lead pencil. -- Went to school at 7:30 in the rain. Stormed most of the day. Loaned Geo. Smith \$1.10. Studied at night. -- Went to school early for Algebra at 7:30 in the morning. Class of '95 gave a ball. Was alone at night. P. (Peterson) went to dance. -- Went to school fasting as it was Fast Day. We had a very good Fast Day meeting. (This recorded

for Thur. Then on Fri. --) As it was testimony day I went to school fasting, at 6:30. Had to crawl in the window as the doors were not open. We had a splendid testimony meeting.

Sunday May 5 to Sat. May 11, 1895

Went to Sunday School in the morning; in afternoon studied history. At night was out with the girls. Retired at 10:30. -- Went to Poly. at night. Bro. Maeser spoke on "Life and Character of Christ."

Sunday May 12 to Sat. May 18, 1895

Attended conference of the Mutual Improvement Association. Bishop Keller, Bro. Cluff, Dr. Maeser and etc. Gurnett and Minerva came over. -- Went to school as usual. Hour examinations in Algebra and Gen. History. At night Bro. Rydalch's Theology class gave him a surprise on which we had been working for days. We met at the Probbert Hall and marched down in a body to his house, afterwards returning and had a most enjoyable time in carrying out a programme over which I had the honor of presiding. The students of our class presented Bro. Rydalch with an autograph with their sentiments. Bro. R. made one of his characteristic speeches of Love, Enthusiasm and Kindness. It was a day long to be remembered by both students and teacher of Church History Theology class. -- At devotional exercises I was called to the telephone and learned from Bro. Howe at Lehi of the sad news of the death of aunt Hannah Jones of Salt Lake who died on the 13th of heart failure. The funeral was held at Lehi at 11 o'clock (Wed) and as there was no train before 11:55 I did not go to the funeral. -- (Fri) Last testimony day for this year was held today. At night our Theology class held its last meeting at 7 o'clock. Bro. Rydalch spoke on the "Mountain Meadow Massacre". I and Miss Taylor attended the Polysophical Society. A variety programme was carried out. She refused to go with me to the party because she had no dress. -- (Sat) Today was the Academy's field day and was one of the most notable in the history of the Academy. The first inter-collegiate base ball and contest of strength and games took place. The University of Utah came down on a special train at 9:30 and in the forenoon's sports beat in 2 games out of six. They had the best stand high kicker and the best 100 yards race by six inches. In the afternoon the Academy beat the U of U's 2 points and so carried off the laurels so long held by the University boys. A banquet and ball was given in the evening. Peterson acted as door-keeper. Everything excitement at Provo.

Sunday May 19 to Thur. May 24, 1895

Monday morning of the last week of school I went to school at 7:30. The classes all advanced. The fourth year normals taking the humblest place in school, that of the first year normals. We finished our examinations today. -- This is my twenty-first birthday. Twenty one years ago today since I first opened my eyes to this mortal sphere. Since then my life has been like a leaf on a moving stream, guided by the influence of human association. But from now on I trust that my torch, which I carry in the great procession of life, may be more luminous and shed a beaming light to my fellows. -- The closing exercises of the different departments went on Tue. forenoon. We listened to the kindergarten and in the afternoon the preparatory school exercises, both of which were very good.

Wed. morning we listened to the commercial exercises which were very pleasing and instructive. In the afternoon the Sunday School class and J. A. Normals held their exercises. In the afternoon went through the Provo Woolen factory. At night Bro. Peterson and I and our young ladies attended the Normal exercises of the class of '95 which were very good. I retired about 1 o'clock. Peterson about (word underlined twice) morning.

(Thurs.) The closing exercises of the Normal department in the forenoon. The degrees were conferred by Dr. Karl G. Maeser. Sixteen normal students took out a degree of D. B. In the afternoon the Alumni society held their exercises, after which school dismissed for the last time in '95. Bro. Peterson and I came home in the evening feeling somewhat sorry that we had to leave our Alma Mater and kind friends, and yet grateful that we had been privileged to drink of a little of her knowledge. Got home

at 9 o'clock and once more greeted the folks at home.

Summer of 1895

June 11 to June 17, then there is no diary for the rest of the summer.

Commenced work. Watered on the New Survey. Bradshaws had about 700 head of stock in our slaughter house pasture. -- Paid Co-op \$42 for a harness. Working on beets. -- Commenced night school, "Civil Government", under G. N. Childs. June 16. -- Was called to be a Sunday School teacher and taught my first class. Passed sacrament. -- Commenced haying. Watered on Russells.

CHAPTER V.

SCHOOL DIARY

B.Y. ACADEMY

Provo, Utah

August 19, 1895

to

May 21, 1896

Provo, August 19 to Sat. Aug. 24, 1895

Commenced school again. Bro. Peterson and I rented J. E. Booth's frame 2 roomed house for \$2.50 per month and commenced boarding ourselves. -- We got our election blanks, elected our studies and got a supply of grub. -- Today the two bachelors, after breakfast, went to school. The day was spent in visiting classes and selecting studies. Weather warm. -- Made arrangements with the baker to bake our flour and furnish us with bread. A pound of dough for a pound of flour. Lived on tomatoes, butter and bread. -- I got an I.O.U. from the Academy for tuition for \$6.00. Bro. P. was called to act as one of the counselors to the President of the Priests Quorum. A. B. Anderson brought us over some potatoes and cheese.

Sunday Aug. 25 to Sat. Aug. 31, 1895

Got ready to go to Sunday School but had to go for a collar so did not go. Went to meeting in the afternoon. Ben Cluff spoke on child ed. He said the time to begin to educate the child was before the child was born. -- Studied, went swimming and walked around town. -- Commenced second week of school. In the evening had a terrible headache. Went to bed at 5 o'clock. -- Was at school all day but not feeling well. Provo city water does not agree with me. (Sat) Attended a meeting called for the purpose of organizing the Athletic organization. In the afternoon went swimming in Provo river.

Sunday Sept. 1 to Sat. Sept. 7, 1895

Attended B.Y.A. Sunday School. Nelson's class. In the afternoon started for church but stopped on the road at Anderson's where we remained until 10 o'clock being there eight hours. "Last time." (These words are underlined two and three times). -- Arose at 6 o'clock. Nelson's drill class day. N. L. is trying to develop our will power in speech gesture and form. Got a letter from home. -- Wrote home. We had our ward authorities call on us at night, Hy Beckstrand and counselors. -- Fast day, a good spirit prevailed. Much encouragement was given the students through the testimonies borne. Retired at 10:30, evenings lovely. (Sat) Arose and got breakfast by 8:30. At 9 o'clock went to the Academy to attend a law class, but it did not hold a session.

In the afternoon went down town got our laundry, after paying for which, between us we had .15¢. Bought a piece of cow (hamburger?) with .10¢ of it and then came home and went to Provo river to bathe where we found a boy who would sell us some corn. Spent our last nickle for 13 ears. At night we attended Pedagogium where Prof. Cluff spoke on "Greek Education".

Sunday Sept. 8 to Sat. Sept. 14, 1895

Attended Sunday School. I reviewed in Prof. Nelson's class the subject of "The Being of God as from Nature, from History, and from Revelation". In the afternoon Hy and Dave Peterson came over and brought us some potatoes and flour. -- The Lehi school girls, Bro. Peterson and I attended Poly-sophical society. J. E. Booth spoke on the "Trial of Christ Before Pilate". He very plainly showed up the legal side of the trial; showed that the whole of the proceedings and that which led up to the judicial murder of Christ was unlawful. His arrest and trial in the night (underlinings are Father's) and which caused Peter to draw his sword. The attempt made to make Jesus testify against himself. The change of charge from that of blasphemy to that of one opposed to the kingdom of Caesar when taken before Pilate and the third time discharged. First, before Pilate, second before Herod, and then before Pilate all were shown as unlawful.

Sunday Sept. 15 to Sat. Sept. 21, 1895

May Kirkham came over and brought me \$2.50 which just came in time to save P and I from the Poor House. I had not had a nickle for over a week. (Sat) Storm and snow fell doing much damage to vegetables and orchards. We were out of wood and so we went to the Academy to study. We put in one of the coldest days I ever experienced.

Sunday Sept. 22 to Sept. 23, 1895

Sunday was very cold. Assisted in passing sacrament in Room D. Sunday evening Pete and I attended a Baptist meeting. The minister attacked the Compendium and Spenser's Letters on the way they and the "Mormon" people treat Polygamy. He denied that it could be proven from the Bible. And showed what a failure it was with Abraham in him sending Hagar away an outcast. Said he, "It was not faith that induced Abraham into polygamy, but lust and wickedness." Poor argument. -- This afternoon and evening Senator J. W. Bryan of Nebraska spoke to the students of B.Y.A. in Room D. In afternoon he spoke briefly but said much. We must not look upon our education as the exalted position it gives us over our fellows; but rather at the position that we occupy over that which we would have been if we were not educated. We should be "Evergreen". Oratory's essential qualities: "Know what you are talking about", and "believe what you yourself say." A man's greatness is measured by the amount of good he does. Man cannot raise above his environments; but he should endeavor to educate all around him. Free government depends upon education. Bryan said Utah was in the lead in education in the West. He congratulated the people of Utah on statehood under such favorable circumstances. In the evening he spoke in B.Y.A. on the silver question and he so beautifully showed it up that all were delighted. Mr. Bryan is an orator of inter-national reputation.

This ends Book I.

At the end of this book in the last two pages is the following accounts which are interesting:

U. S. County Accounts

Wed, Sept. 26 - plowed beets for County half day. Thur. plowed 1/2 day, hauled load of beets. Fri. plowed 1 1/2 hours, hauled 1 1/2 loads beets. Sat. hauled 2 1/2 loads beets. Check Oct. for hauling \$6.55. For ploughing \$1.87. Total \$8.42.

Oct. 1 to 5, ploughed for Utah county. In afternoon hauled beets at .50¢ per ton. Thurs. plowed 1/2 and worked single handed 1/2 day. Fri. plowed 3/4 day, worked single handed 1/4 day. Sat. dug potatoes. Mon. through Sat. -- hauled 2 loads beets 5400 and 5500 per .45¢ per ton. Also plowed 1/4 day and 3/4 day, and so on to Oct. 10. Totals: Aug. 20 -- \$7.50 Sept. 16 -- \$2.50 Oct. 5 -- \$3.00

BOOK II

Provo, Oct. 16 to Oct. 19, 1895

This little book is dedicated to incidents of my life. Previous to date these were recorded in Book No. I. At the present writing I, J. U. Allred am attending the Brigham Young Academy at Provo and I record from Founder's Day of that institution.

At 8:30 a.m. the students in their respective classes formed in line of march, each class having some mark of designation, such as articles of clothing, badges and class yells. The procession of students, eight hundred strong, headed by the brass band, marched down to the site of the old Academy that was burned; where we saluted it and that revered teacher, Dr. Maeser, made a few remarks. We then marched up to the bank building where we honored it with a salute. And then to the old ware house building. From here we marched up past the late Pres. A. O. Smoot where all the gentlemen removed their hats. At 11 o'clock we returned to the Academy where some splendid speaking was done. After which the teachers treated the students to a fruit festival in the lower halls. Among the speakers in the morning was Apostle Brigham Young, who said that he was going to live to be one hundred years old and that on Oct. 16, 1936 when he would be one hundred years old, he would meet with the students of the B. Y. Academy and celebrate Founder's Day. -- (Sat) Quarterly Conference of the Utah Stake commenced. Bro. Peterson and I attended forenoon, afternoon and Priesthood at night.

Sunday Oct. 20 to Sat. Oct. 26, 1895

Attended conference all day. Mother, Gurnett and Peterson folks came over and took dinner with us. -- Today the Academy held Memorial Services in respect to Sister Julia Hopkins, one of our number. On. Sun. last she died, which caused a deep gloom of sorrow to hang over the school. The students, after the services, marched down to the depot, from whence the body was shipped to her home at Glendale. The services were very impressive and during the speaking many were moved to tears.

Sunday Oct. 27 to Sat. Nov. 2, 1895

We attended a Baptist church and heard the minister discuss with Prof. Nelson "Mormon Doctrine." He tried (underlining Father's) to disprove the authority of the Priesthood and of course, as in all his other arguments, he failed. -- Today was the day appointed for oral story telling contest in English C. Westover, Roberson, Steele, Warnock and myself competed with five of the fair sex and we were beaten 3 points. -- I drew \$3.00 from bank and spent .85¢ for book and .20¢ for supplies. -- I decided to pursue the Sunday School course for twenty weeks. Bro. Brimhall teaches the class two days and Bro. Eggertson two days. (Sat) Went down town at night and heard Hon. B. H. Roberts speak on "Democracy". He made one of the most eloquent speeches I ever heard. He addressed the people for nearly two hours on political issues, using the most eloquent language and logical arguments. The building was kept ringing with cheers of applause.

Sunday Nov. 3 to Sat. Nov. 9, 1895

Attended Sunday School in B. Y. A. In Prof. Nelson's class we departed from regular and drilled in Ten Commandments. After which Bro. N made some remarks. He showed the necessity of placing "Thou shall have no other God before me" first, as all other beliefs and theories rested on that. Showed in third commandment the justice in visiting the sins of the parents upon the children unto fourth generation. That the penalty of the parents sins is that their children should have like tendencies. Sunday evening Peterson and I took our Lehi girls to hear Prof. Nelson's reply to Mr. Andrew's remarks on "Mormon Priesthood" made the Sunday evening before. He made a very logical and eloquent talk on Mormon Doctrine. At the close of Nelson's talk the Baptist asked him several questions: one was "What is the relation between our priesthood and that of the Bible." -- After school I went down, drew a check for \$15.00 and paid our taxes amounting to \$16.63. Drew another check for \$3.00, bought some butter

.25¢, meat and wheat .20¢. Politics was never at so high a fever before in Utah. Crowds of men everywhere are quarrelling about the various political topics. To avoid the contentious spirit from entering school Bro. Cluff asked the students to refrain from political arguments. -- The Memorial Day. Pete and I went home in buggy to cast our first ballots. All was excitement in Lehi, the fight being a very close one. We voted the Democratic ticket and the majority of our two votes put J. Willis in city council. We each attended the election ball. There was much noise, confusion, drinking and swearing. -- (Fri) In the evening Peterson, Miss Rhodes, myself and Miss Anderson attended a recital in the Opera House by Miss Eldredge and pupils.

Sunday Nov. 10 to Sat. Nov. 16, 1895

Attended Sunday School in morning in 4th Ward. At night I heard Dr. J. E. Talmage who spoke very logically on duties of the saints. -- Drew \$3.00 out of the bank. Loaned Henry Boyle .50¢. Wrote home. -- Arose in time for breakfast, which Peterson prepared. Went to school very much, much, crowded for time. Returns from the election show that Utah is to be admitted into the Union as a Republican state. There will be a big majority of Republicans in Legislature, Senate and House. -- I was tired when the week ended. At home at night. All the forenoon was spent in looking for a house to rent.

Sunday Nov. 17 to Sat. Nov. 23, 1895

The Sunday School of the B.Y. A. marched down to Tabernacle in forenoon, there was a very good attendance. In the afternoon we had a splendid meeting. The following members spoke of the S. S. Board. The speakers gave some excellent instructions to the youth as well as to the older ones. Especially Dr. Tanner, who, among the many truths he uttered, said, that each individual was responsible for the out breaking of crimes to a more or less extent. We influence others in our thoughts no matter how secret. In the evening Bro. Maeser and Bro. Goddard, both of which veterans spoke most encouragingly words to the students encouraging them to be humble and prayerful. -- Went to school poorly prepared. -- Gurnett and Rodney came over and brought a load of wood and stove. We moved from J. E. Booth's place to a house a half block north. Gurnett started to school. -- Went teaching at night with Bro. C. Wentz. We had some pretty hard students to visit and labor with. -- Domestic meeting. Very, very, busy. Lessons are nearly more than what I can get. -- I took part in a debate in our Psychology class as to which moved the emotions more: the poet or the painter. I spoke on the side of painting.

Sunday Nov. 24 to Sat. Nov. 30, 1895

School dismissed until Monday. At night when we were all surrounding the table studying, a rap came to the door and we found that we had been made the recipients of 2 pies and a cake for Thanksgiving. -- Thanksgiving Day. We were at our studies all day. At night attended an oral contest between English C and Rhetoric A. The latter class beat by one point. The stories were very good. (Fri.) Studied all day at the Academy. (Sat.) Studied until 2 p.m. when I went to Young Ladies conference. A number of ladies spoke, also Apostle John Henry Smith. He said, "He is the stronger among his fellows who has led a moral life." This was a splendid meeting. In the evening I took Mirinda Allred to the M.I.A. concert.

Sunday Dec. 1 to Sat. Dec. 7, 1895

Mutual Improvement conference continued. This story was related by O. P. Whitney in M.I. conference, Provo, Dec. 1, 1895, he having heard it from the recent missionary from Northern States.

After Oliver Cowdery had left the church while one day pleading a murder case and had made his plea for the defense to the jury, his opponent on the other side said: "My learned friend has made a very eloquent plea, but I wonder why he didn't tell us something about Joe Smith, the angel and the golden plates."

Cowdery arose, pale as death, but with a determined look in his eye and said, "I will tell you something about them. All that I have formally testified to is true. It is not because they are not true that I am here today; but I have sinned and have thus severed myself from the church of God."

This story is a matter of history told to a missionary lately in the Northern States by a man whose uncle served in the late war and was present at the trial.

Commenced fifteenth week of school. Nelson criticised my composition before the class. He said it was no composition. -- McKendrick, in criticizing our work in practical problems in Geometry A, said he was almost discouraged with the work done; the students had left the work to be guessed at. -- Went without my dinner because baker did not come with the bread. Jerome got supper about 8 o'clock. The room did not get warm all night, the stove being too small to heat the room. -- Another week ended, was down town after school for a refreshing walk. -- Studied at the Academy in the forenoon. In the afternoon went down town, found John Peterson, Jr. and Jos. Christopherson. They stayed with us all night.

Sunday Dec. 8 to Sat. Dec. 14, 1895

Attended Sunday School in forenoon. Assisted in passing sacrament. Prof. Nelson spoke to his class on the Holy Ghost. Said that the Holy Ghost was the governing power as well as the thing governed. Sunday evening was at home studying at history. -- Went to school at 7:30 at my usual time. In Psychology and Theory class we held a convention of the educators of the sixteenth century. Went down town, got a dollar, and bought "Leonard and Gertrude." -- I was very tired when week closed. At home at night studying on my treatise on Theology G. -- Studied hard all day.

Sunday Dec. 15 to Sat. Dec. 21, 1895

Attended Sunday School in the morning, in the afternoon and night studied my lessons; was not feeling very well at night. Retired at 7:30. -- Examination week began, was not feeling very well. -- Examinations hard and many had a fearful headache. -- The first semester closed. I passed examination in Theology G, English C, Psychology A and Theory A. In Geometry and Algebra was conditioned on Supplementary, for I did not feel well the last week of school. We came home at night in Peterson's wagon. -- (Sat) Spent the day at home and around town. Studied some in Algebra.

Sunday Dec. 21 to Sat. Jan. 4, 1895-96. (Lehi)

Attended Sunday School exercises known as promotion Sunday. In afternoon attended meeting. Father and Elisha Peck spoke. At night attended Memorial Services of the anniversary of the birth of the Prophet Joseph Smith held under the management of M.I.A. -- Got "Josephus" from Geo. Smith. -- Christmas morning about 8 o'clock. The weather was cold and snowed slightly in the morning. Was about home most of the day. Very dull down town. At dance at night. -- Studied in afternoon. John Worlton came over and gave some very good advice to me. Advised me to marry before I became twenty-five years of age. -- Stormed most of the day making good sleighing. I went to the field and helped drive a well in the stockyard. -- At home most of the day, but very little excitement. At night I took Maggie Larsen to New Year's ball. The dance was very crowded, not much drinking, carousing. We were forced to face a snow storm going home. -- (Thur.) Attended Fast Meeting in forenoon. This was one of the best meetings I ever attended. Mrs. Wodfenton spoke in tongues. In the name of Nephi prophets who warned the people against falling into wickedness and said that if the people turned from the Lord they should be smitten and scourged. -- Today Pres. Cleveland signed the Statehood bill whereby Utah became a state. There was great rejoicing throughout the new state. I was helping John Worlton kill a beef for us when the news reached us and he had to leave and go and fire guns in the shape of giant powder. Bells were sounded, guns were fired, whistles blown and everything and everybody rejoiced. The drum corps paraded the streets.

Sunday Jan. 5 to Sat. Jan. 11, 1896

(Mon.) Today was the day set apart for the grand ratification of the inauguration of Utah as a state. Imposing ceremonies took place in Salt Lake. Lehi had firing in the morning and music in afternoon, a meeting and programme. Gurnett and I came over to Provo with a load of wood and things to rent a house and go to school. -- Last night my brother and I slept on the floor of Martin Bushman's house which we rented for the winter. Bro. Jos. Peterson came over in afternoon on a sleigh to batch with us. -- At 6 o'clock after school took examination under Prof. Lyman in Algebra B. for work done last Semester. He conditioned me on Surds (?). I am to listen in Class B. during that subject. -- At our bachelor's hall studying most of the day.

Sunday Jan. 12 to Sat. Jan. 18, 1896

F. W. Kirkham came down to go to school. Took dinner with us. In afternoon we all attended meeting in Academy. A number of brethren spoke; at night a student's meeting was held, at which, as well as at afternoon meeting, a good spirit prevailed. -- Attended school, the school very crowded. -- Attended school. Acted as Hall Disciplinarian from 8 to 5. This is a position not to be desired. -- Received my credits from Prof. Lyman. (Sat.) In the afternoon 12:30, attended U.C.T.A. in Fourth Ward meeting house. Mayor Holbrook made the address of welcome to teachers as having first meeting in Provo after Statehood.

Sunday Jan. 19 to Sat. Jan. 25, 1896

Attended conference in forenoon. Apostle Brigham Young and Geo. Q. Cannon spoke. Apostle Young spoke of returning to that superior, primitive faith which the early settlers of Utah possessed. The conference was very well attended. Father and Mother and a number being over from Lehi. -- I was sick during the night. Attended school. -- After school I came home and after getting material rolled up my sleeves and commenced to make my first "pie". It had the form of a pie was its only requisite. I then dried it in the oven. Experience is a dear school. -- Today the Board of Education visited our school. Apostle B. Young, Pres. Geo. Q. Cannon, and Bishop T. H. Cutler spoke to us.

Sunday Jan. 26 to Sat. Feb. 1, 1896

Went to meeting in Tabernacle. Bros. B. S. Hinkley and Jos. B. Keeler spoke. Bro. K. referred to the remarks of Pres. Cannon wherein he stated that men need not wait until they were elected to some high office in order to become honorable; but that they should fill their minor offices in such a way that they will confer honor upon the offices. At night I was at home alone studying my lessons. After Joe and Gurnett came home from meeting they "caught on" to some girls from the other room. When they came in at 12 o'clock they woke me up. And when I reproved them they said the senior had no right to interfere. -- Arose and went to school without speaking to the boys for fear that there would be trouble. Paid B.Y.A. \$11.00 for Gurnett's tuition. -- I had to salt our meat. The weather being so warm that it began to spoil. -- Pres. Cluff read out my name being one of the speakers for Sunday night meeting. -- I went to Poly. at night. O. F. Whitney spoke on oratory, poetry and prophesy. Showed very eloquently that they were twin sisters. That they were the same gifts only in different degrees. The poet and prophet are born so. The orator is principally made through education. The poet is as much above the orator as the prophet is above the poet. Man's attitudes are like the uneven earth. He has his hills and his hollows; his strong points and his weak ones. -- At home all day studying. Pete Anderson came down and called on us a few minutes. Geo. Smith came down and stayed with us all night.

Sunday Feb. 2, to Sat. Feb. 8, 1896

Attended S. S. in the morning. Bro. Nelson's class considered the "Atonement" under 1. Need of 2. Foreordination 3. Manner of 4. Effectualness -- Extent of Ultimate Effect. Sunday night

went to meeting, sat on the stand but did not speak as Bro. Jenson was present and he and others occupied the time. -- Went to school, came home for dinner for the first time. Retired at 10:45. -- At night Bro. Peterson and I went to a teacher's meeting in the Academy. The Domestic teachers reported their respective beats. -- The Polysophical Society gave a Leap Year Ball in the Opera House. Peterson went as our representative. -- Spent the day mostly hunting for a piece to recite on Feb. 22. At night I attended a social gathering at Miss Nora Burghs. Did not enjoy myself very well. We had ice cream for supper. Came home at 2 a.m.

Sunday Feb. 9 to Sat. Feb. 15, 1896

Attended Sunday School. Bro. Nelson took up "Faith" under two divisions: 1. The assurance of things hoped for. 2. The evidence of things not seen. Showed that faith is founded on assurances. In the afternoon we all attended meeting. Apostles A. H. Cannon and F. M. Lyman spoke. Apostle Cannon spoke on the mission of the B.Y.A. That it should give to its students the spirit as well as the letter of the Gospel. At night we all stayed home and studied. -- (Fri.) Apostle F. M. Lyman and J. Golden Kimball spoke to our school. Bro. Lyman told us of our duties as students of the B.Y. Academy, and as young Latter-day Saints. Bro. Kimball told us of his experiences as a B.Y. student. He said it was not what we learned out of books but the testimony of Christ that makes the man. -- Spent the day at my studies. Remarkably mild winter.

Sunday Feb. 16 to Sat. Feb. 22, 1896

Attended Sunday School. Bro. Nelson's class considered "Faith". Bro. K. G. Maeser, 2nd Assistant General Supt. of S. S. spoke to the school. He said the requisites to a model S. S. are: 1. That all come to S. S. filled with the Spirit of the Living God, having offered a prayer to God for His aid in the Sunday School work. 2. Punctuality 3. Thought and preparation on the lesson. 4. Shall be able to partake of the Sacrament in proper way and spirit. 5. When a public prayer is offered everyone should say "Amen".

Night meeting in the Academy. Bro. Maeser spoke very inspiringly on the necessity of young people getting a testimony and what a testimony is: the spirit of testimony is the spirit of prophecy. That it illuminates not only the individual, but all around him, even as the grain of mustard does all the other vegetables. Retired at 10 p.m. -- (Tue.) Apostle J. W. Taylor spoke to us during our regular theology. He said he had not had the advantages of education. But he bore a strong testimony and said that he had seen the face of God, and knew that He lived. In the grades he told the children how he had worked when a boy at delivering goods in a wheel-barrow for a firm in S. L. City. Then he had kept books for another firm. J. W. Taylor then went into a saw-mill business, when one night at a Fast meeting a lady predicted that he would be an Apostle. When called he was herding sheep. -- After school I recited my piece before Nelson. He gave me a fearful criticism and advised me to get another piece before appearing before the public. -- The regular Polysophical lecturer could not fill his appointment and so the program that was to have come off on Sat. eve was carried out tonight; consisting of recitations, singing by Chamberland sisters of S. L., which was grand. And an address in honor of Washington by Francis Kirkham. I took Miss Mary Richards. -- Washington's birthday. Stores closed, district schools celebrate. Prof. Nelson organized a class in spelling.

Sunday Feb. 23 to Sat. Feb. 29, 1896

Went to Sunday School. Visited Bro. Brimhall's Normal class. Considered three object lessons of the Savior: 1. Feeding the multitude. Principle taught: There is nothing so small but what we should give thanks for. When ever we feed a multitude properly (by speaking) our giving increases our store. 2. The Fig tree that was caused to wither because it did not produce. Principle: We must give to our Master something or we shall be smitten. 3. Healing of man's daughter where Jesus drove out the scoffers. Mark 5. Principle: That it took more faith to heal while they were in the room and that Christ did not want to use the Power that God had given him extravagantly. We were all home at night. Retired at 10 o'clock. -- We received word that Apostle Teasdale and Geo. Reynolds met the

following persons Sunday at Lehi and called them on missions. Francis W. Kirkham to go to New Zealand, T. F. Trane and Albert Bushman to California, J. F. Russon and Jos. Broadbent, Jesse Smith, Geo. Comer and Mark Austin to England, Franz Saltzner to Germany, C. Knudson, H. Baker and W. Taylor to Southern States. -- In Domestic meeting I was called upon to speak a few minutes. Was not feeling very well, had a bad cold. -- Regular testimony day. We had one of best testimony classes I ever attended. Gurnett went to Poly. -- Today was general cleaning day in the history of the Academy for this year. The students met in groups, some prepared to work in the building and others on the outside. All day long the work of general renovating went on, faithful did the students work. At night the buildings and grounds took a decidedly different appearance. Bought Gurnett a pair of shoes, \$2.00. F. W. Kirkham left school (for mission).

Sunday March 1 to Sat. March 7, 1896

Gurnett and I was at Mirinda's at night. -- In Literature we considered Goldsmith. -- Fast day we fasted and had a splendid fast meeting. I fasted all day. Cold. -- Bro. A. A. Peterson and Hy came over and brought us some fruit and potatoes, meat, eggs and wood. Another general cleaning day at the Academy finished the work of last week. Sousa's Band played in Tabernacle.

Sunday March 8 to Sat. March 14, 1896

Attended S. S. in Academy. Was in Bro. Brimhall's class. He gave us one of the most inspiring talks I ever heard on how to gain the love and affection of others. -- Commenced another week of school. Not very well prepared. -- Very busy, extra work on account of S. S. Class. -- Prof. Cluff took the theology hour in talking to the school in general. He made some inspiring remarks. He said that the young did not lack brains, but moral character, manhood and womanhood. The Academy boys visiting saloons. -- The young ladies of the Academy fasted and held special fast meeting for benefit of Sister Seth Allen who is very ill. The third and fourthth year Normal boys met in Room A. Bro. Lyman made some very encouraging remarks. Spoke of the emphatic confidence we should have in each other; and how careful we should be not to do anything to destroy the confidence of others in us. Bro. Brimhall spoke in his enthusiastic and inspiring manner. He said he was an optimist, but he was afraid that there was a moral famine near at hand. We do not lack intellectual and brilliant men but we lack moral men. Men who have moral back-bone and not rag strings. The education of the future must be such as makes moral manhood and not scientists and orators. -- The Academy run an excursion down to S. L. City for \$1.25. About one hundred students went in consequence thereof there was no school. I worked in forenoon in labratory. Made nitric acid, ammonium water and nitrogen. At night went to a free ball given to the 2nd, 3rd and 4th year Normals. Took Miss Verna Taylor from Draper. Had a lovely time.

Sunday March 15 to Sat. 21, 1896

Went to S. S., assisted in the administration of the Sacrament. -- (Mon.) Received a patriarchal blessing under the hands of Chas. D. Evans. (See Appendix 1.) Gurnett came back from Lehi. Clarence took the team back. -- At night we all went and heard in the Academy a phonograph which played pieces from all the leading bands in U. S.; sang a number of songs and gave a number of recitations; all of which was a marvelous manifestation of the wonders of our scientific age. -- At night attended Polysophical. Prof. J. E. Hickman spoke in an eloquent manner on "Character". He showed that reputation was not character. Character is more valuable than gold, silver or even education and requires a life-time to build a character. -- At home most all day studying. Uncle Heber Allred is boarding with us while he is serving on the jury.

Sunday March 22 to Sat. March 28, 1896

Bro. K. G. Maesar took our class in the absence of Bro. Brimhall. He said that a teacher's duty is incessant work with the youth of Zion. In the afternoon we went to meeting. Bro. Maesar spoke. He referred to the increase of immorality that had been committed in our midst the last months and said that the time had come when there must be a distinction between Gentiles and the people of God. We must put a stop to such crimes.

Bro. Peterson, Miss Burg, Mirinda, Gurnett and I all visited the asylum. -- After school I went down to the County Court House and listened to the Harry Hayes Pelican Point murder case. -- (Sat.) Went to Academy and studied until 3 p.m. I then came home and studied. Very cold and stormy in the evening. Shrubbery in leaf. Lehi students to see us.

Sunday March 29 to Sat. April 4, 1896

Pres. Geo. Q. Cannon, Apostle B. Young and Presidency of Utah Stake were at S. S. Each spoke to the school. They all emphasized need of students being humble. They must not substitute book learning and theories for the spirit of the Gospel. In the early history of our Church book learning was the cause of apostasy. Also spoke of attending trial of a low down nature indirectly referred to the Hayes murder case. In the afternoon I attended meeting. In the evening we all went to a gathering of the Lehi students. -- Attended school. Bro. Keeler and Brimhall spoke to school about class distinction and the tendency to indulge in slander. The remarks was occasioned by a petition to the Faculty for a ball for a few, (underlining is Father's) which was refused. -- Received my patriarchal blessings from Chas. D. Evans. Peterson's buggy came over and we all went home. John F. Allred and Roy Johnson with us.

Sunday April 5 to Sat. April 11, 1896

Father and Mother went to conference. Today being Easter there was a suitable program carried out in Sunday. Before going to S. S. I was called to assist in administering to David Peterson who was in much pain. The attendance at meeting in the afternoon was the poorest I ever have seen. -- (Mon.) Gurnett, John F. Johnson, the little boys and I went down into the field and branded some yearlings and drove off 17 head of stock, leaving 6 head at home. Conference adjourned. The folks came home. (Provo) Gurnett, John F. and Johnson came back from Lehi. Bro. Peterson did not come on account of his brother's sickness. Studied a little at night. -- All the gentlemen of the Academy met in Room D. Bro. Brimhall and Keeler spoke. They gave us to understand in plain English that the end of education in the Academy was the cultivation of manliness. This is a land of liberty and every person ought to be allowed to dress and appear as they please without being annoyed by a human fuss. Respect everyone, no matter what their peculiar habits may be. Manliness and purity are two questions for the students of the Academy to hear. -- Testimony day i.e. theology hour is donated to testimony bearing. -- (Sat.) Was up at school studying most of forenoon. Our cupboard was taken away from us by Mrs. Bushman and I got a large goods box from Geo. E. Howe and made another thing. At night we both went down to Silas Allred's place and heard his daughter Edna sing.

Sunday April 12 to Sat. April 18, 1896

Bro. Brimhall spoke briefly in conference to the Normal S. S. Class. He showed one point he had gained at the late Semi-Annual Conference: that God reversed the operation of taking the Gospel from the earth when the people became corrupt as He had in Adams, Noah, Israel's time; and also during 14 dark centuries and with Nephites. But today he has said that the Gospel is established for the last time and he removes men from the Gospel instead of moving the Gospel from men. -- Went to school at seven without breakfast. -- Instead of Domestic all the young men of the Academy met together. Bro. Nelson spoke on gaining self-control. Bro. Brimhall on "Purity". Spoke of the terrible sin of secret practices and of the many that it sends to the insane asylum. Warned the young men of Zion to preserve their bodies which the Gospel has given them, by the bringing together of so many people of so many different nations. -- (Sat.) Today was the opening day of our Quarterly Stake Conference. I attended in the morning. At night I recited in the Academy "The Moneyless Man". Didn't do very well. Israel Anderson and Andrew Christofferson stayed with us. They informed us that father had been called in Priesthood meeting to be a home missionary. Went to bed at eleven o'clock.

Sunday April 19 to Sat. April 25, 1896

Attended Conference. The first speaker was Pres. Reed Smoot. He spoke of the necessity of us living humble and true to the Gospel, which is the only way that we can be saved.

Apostle A. H. Cannon spoke of how some of our enemies had argued that this country was not a barren desert but was fertile when the Mormons settled it since the land, through the blessings of God, had blossomed as the rose. He bore testimony that this Church was not dead spiritually. And was not a dead volcano though it may be a hidden volcano. The ordinances of the Church evidence that it does not exist in letter alone.

In the afternoon Pres. Seymour B. Young was the first speaker. He said we should be very thankful that we of all the people of the world were the chosen of God. He showed the hardships that the early settlers endured. Pres. Joseph F. Smith was the last speaker. He spoke on church discipline, and referred to the inspiration of the authorities in issuing the new "Manifesto" setting forth the laws of the Church as regards the servants of God having right to dictate in spiritual affairs and counsel in temporal. That it was not stultification or belittling him to seek counsel from the Authorities. The new Manifesto was then read and voted upon there being one dissenting vote. This ended one of the best conferences ever held in the stake.

In the evening Apostle A. H. Cannon spoke to the students of the B. Y. A. in the Tabernacle. The public was invited. This was one of the most timely lectures I ever heard. The Apostle spoke on the necessity of the pupils acquiring a spiritual education in preference to any other. Also to guard against conceit. It is a blessing to be poor. The poor, vigilant student generally succeeds. Spoke of the serious error of pupils with a little book learning criticising the servants of God from the standpoint of scripture. He again warned us that Holy writ or the Letter of the Gospel did not compose the Gospel. But the Church and oracles of God was what we must trust in. There is a great work for the young. Do we honor the aged who God has let live to teach us? -- Jo Peterson came back to school. Gurnett was obliged to leave to help at home so he went back with Andrew Peterson. -- (Sat.) Today was Arbor Day for the Academy. The east half of the Academy was planted in trees by the students, both by classes and by individuals. Paid the baker \$3.00.

Sunday April 26 to Sat. May 2, 1896

Attended S. S. in Bro. Nelson's class, considered the "Holy Ghost". We are not the only people who have the Holy Ghost, but it is striving with every man who is doing good, whether Jew or Christian. The whole object of this striving is to prepare man to receive the Gospel. All men who are learning truths are preparing themselves to receive the Gospel, if not in this life in another. There is vastly less crime and skepticism today than at any other period of the world's history. In the afternoon was at home studying and writing. After supper took a walk to a green field above Provo and prayed to God to preserve me from destruction. -- Bro. Nath. Baldwin, a fellow bachelor, came to dinner with me. -- Bro. Cluff spoke to the school during the first hour. He spoke of the encouraging prospects of the B. Y. Academy in the future. He urged the young men to live moral, virtuous lives and be self-governing men in every sense of the word. Have confidence in yourself so that you are not afraid to pass a saloon without being afraid of going into it. (Sat.) Father and Mother came over; the little boys came last night to fish. Spent the forenoon with the boys fishing; had poor luck. Father was set apart as a Home Missionary. They all went back in the evening.

Sunday May 3 to Sat. May 9, 1896

Went to S. S. in morning, visited J. E. Booth's class. Went to Marinda's for dinner. Martin Bushman's boy was sick; the doctor believing it to be diphtheria. The folks worked all night with him. -- Received a letter from father containing \$1.00 with seventy-five cents of which I went to a ball and banquet in Southworth's given by the Class of 1900. My cousin, Marinda, went with me. We had a lovely time. -- Arose at six with but 3 hours of sleep. Burl Martin Bushman's little boy was worse. The school prayed for him. When I came home was quarantined, but this did not apply to us. The

boy was very low and the folks were feeling very bad. Later there were two doctors. We came home in a rain storm feeling that while the doctors said we were safe, still we felt that we were not doing the school justice: so after considerable worrying, we decided to remain at home for a day or two and Bro. Peterson went to see Bro. Brimhall but could not find him. At 9:30 Burl died. We could do nothing for the mourning in the other room. -- We remained in our room all day save for but a short time in which we took a walk through the pastures towards the asylum. They buried the body without services at about 5 o'clock, there being five buggies. At night we did considerable disinfecting. -- The poplar trees came out in leaf last Sunday, May 3rd. The locust trees are not out in leaf yet nor will they be before May 15th. The spring has been backward. We studied nearly all day. -- Today we went to school after having thoroughly cleaned our boarding place and disinfecting it with a sulphur candle.

Sunday May 10 to Sat. May 16, 1896

Attended S. S. Bro. Cluff said that the object of Sabbath School teaching was not cramming the mind but moral and spiritual development. -- Today I read my thesis on "General Salvation" before Bro. Nelson's theology class. -- Examinations in most of the classes. -- After school I tested some ore. -- After Polysophical Society I was introduced to Gov. McCounel of Idaho by Prof. Cluff. I then went with the class of 1900 down to Albert Huishes, the president of this class, where we surprised him and presented him with a new Oxford Bible. Bro. H. leaves the Academy to prepare for a mission. -- Was at my studies most of the day.

Sunday May 17 to Sat. May 23, 1896

Conference of the YMMIA of this stake. Bro. B. H. Roberts first talked "Why Are We in Mountains, and What Brought Us Here?" He first quoted from Isaiah showing that the house (Church as well as Temple) of the Lord should be established in the tops of the Mts. and that all nations should flow unto it. And He shall Teach Us of His Ways. The speaker showed from Bible that the Lord was to establish a marvelous work and a wonder. Also the connection between ancient and modern prophecy in that this same prediction occurs in a number of places in the first 18 sections of Doc & Cov. which passages were given before the Church was organized.

These passages make clear the object of our coming to Utah.

In the afternoon Bro. Brimhall showed that "learning His ways" was learning truth, which shall make us free.

Sunday night Bro. B. H. Roberts lectured. His subject being a reply to the ten reasons why Presbyterians would not walk in fellowship with Mormons. This was one of the most eloquent displays of oratory I ever heard. The speaker taught Mormonism pure and simple. He showed that Salvation or the atonement of Christ was a gift as sunlight is to the farmer's growing crop, and as his industry is a means of promoting the growth of his crop, so our righteousness is a means of promoting our salvation.

(Mon.) Went to school. This is our Commencement week. At night I took Miss Nora Stewart to the Literary exercises. At night, also, the class of '97 gave a grand ball and supper in Southworth's. -- The students received their credit slips. I was conditioned in Chemistry A. In the afternoon we had field day. At night Kindergarten exercises. -- Today was Normal day and the closing one of the Academy. The forenoon exercises were held in the Tabernacle. John Nickelson was the orator. Six graduated in the class of '96. I went down to Miranda's for dinner and as it was my 22 birthday, Mrs. Holden prepared a dinner for us there. The Alumni association in afternoon. Parting.

Lehi, Fri. May 22 -- Bro. Jos. Peterson and I came home last night from school after having boarded ourselves together for about nine months. -- Greased a set of harness.

CHAPTER VI

SUMMER AND EARLY FALL

OF

1896

Sunday May 24 to Sat. May 30, 1896

Went to Sunday School. Was called to teach a class in the first intermediate department. -- We commenced thinning our beets. Attended a S. S. teacher's meeting at night of II Intermediate department. -- Watered on the bench in the forenoon. Took horses to Lost Canyon. -- Worked thinning beets on the Russell land. Went through Andrew field to his place to meet with the Sunday S. Missionaries who were acting on a committee for a gala day for the S. S. -- Thinned beets. At night went to New West Academy (Presbyterian) Memorial exercises.

Sunday May 31 to Sat. June 6, 1896

Left Lehi for Salt Lake City to work for Uncle Sam Jones. Came from S. L. City after attending YMMIA and YLMIA conference to Black Rock, 17 miles west of S. L. City on the shores of Great Salt Lake to work on the Deep Creek railroad. Went to work for S. H. Jones plowing with Ned and John. -- Plowed for Jones. -- Plowed sod for scraper teams. Gnats and mosquitoes so bad that we had to tie our heads up with handkerchiefs.

Blackrock, Sunday June 7 to Sat. June 29, 1896

The cook called us at 7:30 for breakfast. After which I tended to my team; cleaned up and went up in the hills about two miles from camp where, for the first time since I have been in the camp, my ears were free from blasphemy and vulgarity. These lines were written in this peaceful, yet desolate spot, where the beating waves of the salt water of the Great Lake can be heard below. From the rugged cliff where I sit I can see Salt Lake City and County, Salt Lake with its islands and part of Tooele county, including Grantsville. -- Moved camp to Lake point, three miles around the lake shore west of Blackrock. (Sat.) Herded the work horses in the mts. (Sun.) Herded horses for Jones. (Mon) Herded horses. At 12 o'clock p.m. started with my plow-team for S. Lake City. Arrived there at 4:30 a.m. -- Drove team for Jones on the sewer. -- Was in Salt Lake visiting around the city as I had been laid off from work.

Sunday June 21 to Sat. June 27, 1896

Attended services in the Tabernacle at night. I was at reception in 18th Ward with Miss Alice Reynolds. -- Went to Saltair and got a job working for Inland Salt Co. -- Shoveled salt. -- Shoveled salt. -- Worked until noon when I came home after finding there is nothing to be made at working away from home for \$1.25 per day. Fri. and Sat. worked in beets.

Sunday June 28 to Sat. July 4, 1896

Attended Sunday School. Taught a class in the 2nd Intermediate. -- Watered on the bench and cut hay. -- Went to work for the Utah Sugar Co. with team at \$2.25 per day. Wed. and Thur. hauled hay for U. S. Co. from bench to factory at .65¢ a ton. -- Hauled our own hay from off the bench. -- Went to Salt Lake City to see the first 4th of July celebration under statehood. This was the great mid-summer carnival that cost \$8,000. The procession was very good but the weather warm and the streets crowded as they never were before. I came home at 12 o'clock.

Sunday July 5 to Sun. July 26, 1896

Week of July 6 to 11th I worked for U. S. Co. hauling hay at the boarding house. (Sun.) Was called upon to address the Sunday School. After School the Supt'cy asked Bro. Jos. Peterson and I to remain when we were asked to donate a portion of our time and write a history of the S. S. -- Mon through Thurs. hauled hay for U.S. Co. at point of the mountain. Father went to Murcur with a load of hay, \$12.00 per ton. Mother was sick. Worked in our beets. Mother not feeling well. At night Bro. Peterson and I visited Bro. John Zimmerman whose father was the first S. S. teacher in Lehi.

We also visited Melissa Willis who was a wife of the Prophet Joseph Smith and also Sister Standering, Wm. Taylor and Thos. Ashton, all old residents in Lehi and early S. S. teachers. The object of these visits was to get the history of the early S. School of Lehi. -- (July 24th) On account of the death of Apostle A. H. Cannon who died Sun. July 1896, Pioneer day was unobserved. All work and preparation in that direction was stopped when the sad news came and the 24 July '96 in Utah was a sad day indeed. I took Maggie Larsen to the dance at night. -- Worked 1/2 day in our own hay and 1/2 day for U. S. Co. at point. Watered at night. (Sun.) Went to Sunday School. At home in afternoon.

Monday July 27 to Sat. August 27, 1896

Hauled hay at point for U. S. Co. Attended S. S. teacher's class at night. -- Hauled our own hay. -- Attended farewell party of F. Saltzner. Worked at home. (Fri.) Went to a lecture on literature by Prof. Griggs of the Leland Stanford University of Cal. -- Hauled grain from point of Mt. -- Worked for S. Co. Drew \$30.35. -- Worked at home setting posts on Russells. -- Baled 1951 lbs of hay and plowed on pasture for ourselves in afternoon. -- Worked for U. S. Co. -- Attended Sunday School. Subject of the lesson I taught was "Organization of the Church". At night I attended a lecture by Fred Saxey of Provo in behalf of Mutual Improvement. -- Worked for U. S. Co. hauling hay from bench to factory. -- Hauled our hay from off the bench and hauled a load of straw on shed on the river.

Sunday August 30 to Sat. Sept. 12, 1896

Attended S. S., our large class in north end of gallery, in charge of A. Peterson, Jr., E. Peck, Jr. and myself, was divided. A. Peterson and E. Peck taking one section and myself the other. After giving my class a talk as to the aim of the S. S. and proper conduct, privilege of pupils and teacher, I gave them a lesson in Church History.

Sunday evening I went to a lecture given by Prof. Nelson. Subject: "The Fear of God Is the Beginning of Wisdom." N.L.N. showed that wisdom is knowledge coupled with power to observe the laws of the universe. It is knowledge put to practice. The fear of God means a reverence for God. -- Worked for U. S. Co; got through. -- Scraped on Russell's and cut and raked hay on the river. Was out until two down at Mary Anderson's to a social.

Attended S. S. In the afternoon was Ward Conference here. Patriarch C. D. Evans, T. R. Cutler and Pres. Partridge occupied the time. Wm. Clark, Jr. was placed in T. R. Jones' place as presiding Elder in the Lehi branch. -- Hauled beets for U. S. Co. at .45¢ per ton. -- Commenced getting up beets for U. S. Co. by contract. -- Worked in beets. Drew \$40.50 from U. S. Co.

Sunday Sept. 13 to Sat. Sept. 26, 1896

Today was 30th anniversary of the Lehi Sunday School. I gave the Address of Welcome, which I prepared between 7 and 10 a.m. In the afternoon I, in company with Geo. Smith, responded to a call to go as missionaries to Am. Fork ward and talk on MIA work preparatory to the YM and YL conference to be held at Lehi the following Sunday. Smith and I occupied about 1 hour of the afternoon meeting services. There were but very few young people in the congregation. At night Geo. S., Miss Hoeshell, Miss Broadbent, B. Lott Jezell and I were at Merills. -- We dug between seven and eight tons of beets. Was at home at night. -- This week we worked on the beets. -- (Sun.) Today was YM and YL conference. In the afternoon we had a number of speakers including Pres. Bryant Hinckley, Prof. Brimhall, Misses Taylor, Bean and Meakin. The young were considerably critized for their conduct. -- Worked at home harrowing. -- All week worked in beets getting in U. S. Co. beets. -- Thursday, Sept. 17, 1896 at 10 a.m. there was born in our family a fine girl. (Odessa).

Lehi, Oct. 6 to 26, 1896

We were stopped from digging beets for the U. S. Co. We dug 148 tons at \$1.00. -- Went to Provo with Jos. Peterson. We visited the Brigham Young Academy where he remained to attend school.

I came back with the buggy. -- Went to the Sugar factory and drew \$113.00 for beets delivered and \$2.25 for work done last month. In the afternoon my father and I surveyed the land that the S. Co.'s stock corral stands on and which we sold to them. -- (Sun.) Attended S. S. and meeting. Spoke on "Mission of Joseph Smith" in conjoint meeting. -- Mon., Tue., Wed. we were in the canyon with two teams after wood. -- Commenced digging our own beets. Weather very beautiful. -- (Sun.) Attended Quarterly Conference at Provo. Many timely instructions were given by Pres. Paxman, Apostle Teasdale, Bro. K. G. Maeser and others. At night I attended a priesthood meeting at home. -- We dug our beets all this week. -- Attended S. S. and meeting. -- This was the day that I had the privilege of again entering the Brigham Young Academy.

CHAPTER VII.

SCHOOL DIARY

B. Y. ACADEMY

Provo, Utah

October 27, 1896

to

May 28, 1897

Provo, Oct. 27 to Sat. Oct. 31, 1896

I came from home to this place with the family of Bro. Holden. I am this day located at Sister Fossets, the lady with whom I am boarding. -- Spent the day in greeting new faces and arranging my studies. It has been very stormy all this week. -- Bro. Cluff spoke to the school on "Obedience to Parents". He said that the commandment "Thou shall honor thy father and thy mother" applied to us with ten times the force that it did to Israel because we live in a lighter day. He read passages showing how severe the Lord was in this particular with Israel. He said that the young man who would do this commandment would succeed and he who would not keep it would not succeed. Pres. Cluff showed that honoring our parents included more than obeying them, but that it meant that we must order our lives so that every act, thought, and deed would reflect honor upon our parents in order to keep this commandment. -- About my boarding place nearly all day and evening. Flag Day.

Sunday Nov. 1 to Sat. Nov. 7, 1896

Went to Sunday School. Entered Bro. Brimhall's class where we discussed "Characteristics of a Latter-day Saint Child." Bro. B. spoke of teaching them to honor parents. Said that we should honor fatherhood and motherhood. That we should always honor the priesthood if we cannot honor the man. -- Went home on 3.58 train to vote my vote, which was a straight Democratic one. Was the first for a President and Vice-Pres. of the U. S. -- (Sat.) Late in the afternoon John Worlton came over with furniture and etc. for us to keep house. We rented a house from Mrs. Holden for \$2.00 per month.

Sunday Nov. 8 to Sat. Nov. 14, 1896

Bro. John Worlton went home leaving his son James and myself to board ourselves the remainder of the winter. I went to Sunday School in the B. Y. A. as usual. Went to the student's meeting there at night. Bro. Guy Wilson and David Broadbent occupied the time. Bro. W. asked us to consider the motive we had in attending school; whether it was for own aggrandizement or was it that we might be of the most use to others. The lack of a righteous motive in life, he considered, was the cause of so many shipwrecks on the shores of the sea of life. -- Went to school. Bro. B. Hinckley lectured to 3 & 4 year Normals on Church History. I asked him how John Baptist was least in the Kingdom. He explained that John had seen H. G. in form of a dove, and had baptized the Savior and was therefore the greatest, but since he had doubted the Savior he was not really in the heaven and was therefore the least in the kingdom of heaven. -- Regular work. Made arrangements with baker for bread. -- I spoke in testimony meeting of my regular Theology class. James Worlton went home as he got a chance to ride and as his eyes were weak. I was left alone. Came home at dark, got supper, washed dishes and studied with my straw hat on my head to shade my eyes. Went to bed at 10:30. -- (Sat.) Studied all forenoon. Went down to bank at noon and drew \$3.00. At night took Lizzie Briggs to concert and heard C. E. Easton and others sing and play.

Sunday Nov. 15 to Sat. Nov. 21, 1896

The first Conjoint Conference of the YM and YLMIA convened in Tabernacle. Sister Freeze, Counsellor, said: That it was their teaching in these organizations to the Y. L. to make of the girls true women. That they should perform their labors as women in manly ways. And that it was the duty of men to cultivate womanly qualities such as love, gentleness and kindness. To be manly women.

In the afternoon Joseph F. Smith showed the difference between Christian, L. D. Saint and Infidel. All those professing and practicing the doctrines of Christ are Christians. But as the L. D. Saints (though not all of them) are the only people who know all the ordinances of Christ; they are, truly speaking, the only true Christians.

At night, Sister Freeze, who is a fine talker -- the best I ever heard for a woman -- told how the cause of women was growing since Joseph Smith had organized the Relief Society and said that he now turned the key that would advance women in the earth. Before this time, March 17, 1842,

there was not a woman's organization of any kind on the earth. She spoke of lack of proper association between young people -- boys going alone and girls going alone; of keeping late hours -- of marrying out of the Church and of the young men living worthy of the young ladies and becoming polite and polished.

Apostle H. J. Grant spoke of us making our religion practical, of supporting home industry & etc., of working to accomplish whatever we undertake. Apostle J. H. Smith spoke of living so as to reflect honor on our parents. He was filled with emotion and faltered when he referred to his mother as the best woman on earth. --

Took the check which Gurnett gave me yesterday to the bank. Paid father's taxes which were \$27.56. Deposited \$10.00, the remainder, in the Provo Com & Sav. bank. -- Regular work. Spoke in testimony meeting. -- Regular work, was troubled with a peculiar headache. -- In Domestic meeting I was asked to report on boarding place. I was appointed senior. -- Stayed at the Academy until nearly dark reading "Philosophy of Marriage". Did not go to Polysophical. -- Went to Pedagogium and heard Dr. K. G. Maeser lecture on "Christ as a Teacher". Bro. M. showed Christ to be the ideal teacher. That He was whatever he taught others to become. That His methods were parables and that of leading others. That His aim was to become perfect even as your Father in Heaven is perfect. This was a fine lecture. Bro. M. impressed upon his fellow teachers that unless they become humble as Christ they will fail.

Sunday Nov. 22 to Sat. Nov. 28, 1896

Went to S. S. assisted in the sacrament. Bro. Brimhall in Normal class spoke on "Reverence for Principles". He said that every Latter-day Saint should learn that God has set in His Church Apostles and leaders, and that whenever a man pits himself against them in his judgments he puts himself against God, and that he who does so is sure to go down. Reverence for principles should be ahead of persons, property or beauty. -- Bro. K. G. Maeser, who is Superintendent of the Church Schools and who has been giving a two weeks course of lectures to the Normal theory classes, gave his last one to the whole school in Room D. He showed the great responsibility of teachers. Of the necessity of them being diligent and humble. And of the great privilege of being allowed to attend the B. Y. A. For every blessing that we receive we must give an equivalent. When we leave this school we must reflect honor on its good name. A shadow of gloom has been cast over the Latter-day Saints the last few days by the action of the twelve apostles in being duty bound to suspend Moses Thatcher from the quorum and deprive him of his priesthood. Bro. Thatcher has not been in harmony with his fellow apostles for several years. They have labored in love in vain to bring him into the light. The outside papers and people are in turmoil over this and persecution by way of slandering the authorities is very bitter. Moses Thatcher is running for the U. S. Senatorship. He says if appointed he will free "Young Utah" from religious slavery. -- Elder Chas. W. Penrose spoke on "First Principles of the Gospel". -- Went down to Miss Reynolds and spent about 1 hour in a pleasant chat. She presented me with "Are We of Israel". -- We spent (James Worlton and I) Thanksgiving day at home. We both had our hair cut. Bro. Jos. Peterson came down and invited us up to Mrs. Andelin's for dinner. Paid Bro. P. \$1.25 that I was owing him. Weather very cold. Wrote a letter home and one to Mirinda Allred. At night I was at home, Jas. went to witness the dancing at the Opera House by B. Y. A. Poly. society. -- (Fri.) Went to school; the weather was very cold. Today was testimony day. Bro. Nelson distributed his class among the other classes to ascertain the status of the school regarding testimony. -- Was at our bachelor's headquarters nearly all day.

Sunday Nov. 29 to Sat. Dec. 5, 1896

Gurnett and Clarence came over and brought some furniture and provisions. Clarence went home with the team. -- Went with Bro. Ward down to 2nd Ward square and helped him lay off the ground for the matched football game to come off Thursday. -- Today was a notable one in the history of B. Y. Academy. They met the rugby team of the University of Utah. It was the hardest game ever played. The game stood 6 to 8 in favor of the Academy team. All the Academy students were out in their colors and enthusiasm ran high. At night the Athletic association gave a ball and the U. of U.'s returned at 12 o'clock.

Sunday Dec. 6 to Sat. Dec. 12, 1896

Today was the first Fast Day (regular) held in our Church on Sunday. The Fast days heretofore having been held on the first Thursday in each month. Went to S. S. fasting. As it was first Sunday in month we had a testimony meeting in all the classes. In Bro. Brimhall's, after a number had spoken, Bro. B. said he was pleased with the testimonies borne and that one of those who had spoken would be called upon to bear his testimony to mocking multitudes. But that he would be able to do so with great power. I believe he referred to Bro. Chennie.

In the afternoon we held Fast meeting in the Academy. Many of the students and teachers spoke. There was a very good spirit present which was the result of a good meeting. After meeting we all went down to Floe Bushman's and Holden's for dinner. At night we all went to meeting in the Academy. Apostle Lyman spoke to the students. He encouraged them in the cause of education. Discouraged the playing of rugby. Accompanied Miss Alice Reynolds home. F. J. Bush took her sister. Alice talked literature to us till we could scarcely see. -- Went to school. At 5 o'clock gave a sermon for criticism in my special oral class in Rhetoric. -- Acted as hall disciplinarian all day save a few minutes in which I came home for dinner. Gurnett took my place during that time. -- I was appointed temporary chairman of the new Literary Society. -- Regular work. Met with a committee on Constitution and By-laws of our new Literary Club. -- I presided at the story-telling contest between Rhetoric A. and English C. having been appointed to do so by Prof. Nelson. We had a very successful program.

Sunday Dec. 13 to Sat. Dec. 19, 1896

Went to Sunday School. In morning in the Normal we considered "Steps in Obtaining a Testimony; and the Kinds of Testimony". Went to student's meeting at night. Two returned missionaries, Bros. Bird and ----. (This is left a blank in the Diary). These brethren are both very young men for missionaries. They have just returned from Australia and saw F. W. Kirkham. They spoke with wonderful power and ability and bore strong testimonies. -- Bro. McKinzie lectured to the school. I had a talk with him after the class concerning the resurrection. He showed me that all persons that Christ resurrected before his death were to afterwards suffer death. That it was necessary for Christ to appear to his Apostles to re-establish their shattered faith, and that His Church might be established. -- Paid the taxes on the Russell farm, \$9.30. Was made president of the Literary club that our Rhetoric Class organized. -- Was elected temporary chairman of a meeting called for the purpose of organizing a Literary Society in the Academy of the students of Rhetoric, English and Literature. -- (Sat.) Was at home nearly all day. At 6 o'clock Bro. Jos. Peterson and I took supper with our lady friend Miss Alice Reynolds. After which we went to Pedagogium and heard Prof. Wolfe lecture on "Chivalry." He said that it was the element of chivalry that was in us that makes us gallant, noble and faithful. That the feudal system element makes a man lord of his home and makes him feel that it is the dearest place on earth. We again went back to Miss R's and remained until 11 o'clock.

Sunday Dec. 20 to Sat. Dec. 26, 1896

Examinations commenced in most of the classes. -- School closed at twelve o'clock. We all came home with Worlton's team. Settled with Mrs. Holden for rent \$3.00; with the baker and with lady for milk. -- Spent most of the day in gathering History of the Lehi Sunday School from the aged people. -- Christmas day was very mild and dry. Everything was very quiet. Spent the day about home. Went to the dance at night. Aunt Belle Jude was visiting here. -- Spent most of the day in assisting decorating the meeting house preparatory to the Sunday Schools Promotion day. Went home and took supper with Mina Evans.

Sunday Dec. 27 to Sat. Jan. 2, 1897

Went to S. S. It being Promotion day. A very good program was carried out. -- John Worlton and I killed a beef. Sold Larson 100 lbs, T. O. 110 and F. Rhodes 214 lbs at 5¢. -- Plowed on Russells.

At a social at Mary Smith's -- Hauled a load of hay and plowed. Spoke at Y.M.M.I. A. -- Gurnett and I hauled 2 loads of hay from the river. Old year out.

1897

New Year's day I spent very quietly, mostly at home. Was down in town once. Everything very quiet. Minerva and I went to the dance at night. It was the first public ball in Garff's at which I ever attempted to round dance. -- We hauled two loads of hay from down on the river. Weather remarkably good and as yet but a very little snow.

Sunday Jan. 3 to Sat. Jan. 9, 1897

Attended S. S. and taught a class. At Fast Meeting (second one held on Sunday in the Church) assisting in passing the sacrament. Jos. Peterson and I were at Bone's at night. -- Came back to school in company with Gurnett and Jas. Worlton. We brought wood, water and grass. Was at Belle Watson's at night. -- Arranging studies and joining classes. I was conditioned in Rhetoric A. and Chemistry A. of last semester.

Drew \$4 at the bank. Met with our Literary Club. -- At a meeting of the students in the classes in English, Rhetoric and Literature called for the purpose of adapting the Constitution and By-Laws. I occupied the chair and before I could realize the fact my name was placed in nomination for President of the Literary Society of the B. Y. A. By vote I was made President after which I tried to make a speech. -- Gave notice in school of our first meeting of the Literary Society, Bro. Nelson having agreed to lecture. -- Presided at the meeting of Literary Society. Bro. Nelson lectured on "Beautiful in Literature". Maggie Peterson recited, Miss Clark sang and Miss Maeser played.

Sunday Jan. 10 to Sat. Jan. 16, 1897

Attended S. S. Bro. Guy C. Wilson took charge of the Normal Class in absence of Bro. Brimhall. Bro. W. told us that the calling of a S. S. teacher was more than causing the children to know; but we must cause them to do. Bro. John F. Allred, one of the state Senators from Sanpete was present and spoke to us giving us some very good instructions. -- Went to school renewed from a Sunday's rest. There were so many students in school that not near all could find seats in Room D; during devotional exercises Bro. McKenzie lectured to us. -- Met with the members of the executive committee of the Literary Society in which it was decided to establish a students' paper. -- Today was Quarterly Stake Conference. (Sat.) In the afternoon Pres. Geo. Q. Cannon spoke on "Obedience to the Priesthood and the Servants of God" -- of the disposition of this age to criticize the servants of God.

Sunday Jan. 17 to Sat. Jan. 23, 1897

In the forenoon at Conference Apostles Teasdale, Lyman, Grant and J. H. Smith spoke. They all spoke among other things, of obedience to parents, as the S. Schools of Provo were in attendance. Apostle John H. Smith recommended as an example for the youth of Zion to follow that grand old man Wilford Woodruff. He spoke of the necessity of us having a belief in God as a foundation to all our aspirations. Referred to that Englishman who said, "Had I served my God as I served my King, God would not have deserted me in my old age." -- Regular exercises, weather very mild. Warm moon-light nights reminds one more of a spring night than winter. Minerva went home on U.P. at night. -- In behalf of the Literary Society, Miss Alie Webb and I petitioned the faculty for the right to publish a student paper. -- Met with our Literary Club of "Literary Commentators". We had a very good program. -- Announced our program for next Literary Society meeting before the school. At Priest meeting I was given the subject "Why I Am a Mormon." At home at night. -- Presided at Literary at night. Went home with Miss Reynolds and had supper to her house. Didn't get in until after 11 o'clock.

Sunday Jan. 24 to Sat. Jan. 30, 1897

At the student's meeting at night Representative (Bro.) Reese spoke to us as did the following brethren (students): John Calderwood, Bro. Judd, J. U. Allred and Bro. McClealan. -- Elder Geo. Reynolds commenced his course of lectures on B. of M. Divinity. Bro. Wolf lectured to 3 and 4 year Normals. Said we should all ask ourselves the question what can I do to benefit mankind. We should seek knowledge from every source and should test the truth of all doctrine and not obey blindly. The world, socially and religiously, seems to be fast reaching a revolution. Our positions are very important when we consider that there is but one Mormon to every 10,073 persons in the world. We should use our knowledge as the sailor does the search light of a vessel. -- Went teaching in company with Gurnett. -- Spoke before the Literary Club on "Daniel Webster". Attended meeting of visiting Domestic teachers and gave in our report.

Sunday Jan. 31 to Sat. Feb. 6, 1897

Went to U.P. depot to meet father but did not find him. Attended S.S. and assisted in sacrament. In Normal class Bro. Brimhall spoke of Spirit of God, spirit or free agency of man, and spirit of devil as three distinct and separate principles. That satan is stronger than man and will, without Divine aid, overcome him. -- Read in papers of the great fire in Salt Lake that destroyed Auerbach's Mercantile establishment. Also of the culmination of the great Senatorial contest for U.S. Senator in which the Gentile element tried hard to elect Moses Thatcher while the Mormon element succeeded in electing Jos. L. Rawlings. -- At Priest meeting I spoke on the subject of "Why I Am a Mormon." -- Drew \$3.00, paid Worlton \$2.50. Rodney came over and brought some things and wood. At the Literary Society at night we had an excellent program, all of which were the productions of Longfellow. Rodney stayed all night.

Sunday Feb. 7 to Sat. Feb. 13, 1897

Fast Day. Went to Sunday School. We discussed the "Theological Rights and Beliefs of Mormonism." In the afternoon we had testimony meeting. -- The executive committee of the Literary Society met and discussed bids for the publishment of our paper, at 5 o'clock. At Domestic meeting we all remained in Room D. and were addressed by Bro. Karl G. Maeser and John Smith, Patriarch of the Church. Bro. M. said that there was a great deal more in store for the youth of Zion than had been given. Bro. M. said "Intelligence, Virtue, and the fear of God are the elements of true liberty. We are the builders of our own fortunes. Never let a mortal man be as strict with you in truthfulness and righteousness as you are with yourself."

Sunday Feb. 14 to Sat. Feb. 20, 1897

Attended S. S. In the absence of Prof. Brimhall Bro. Guy C. Wilson spoke very timely to us on "Perfect Liberty". Said there was a great tendency during these times of persecution and political excitement to destroy the faith of the young, and make them believe that there was no such thing as perfect liberty in the Church of Jesus Christ of L. D. S. Bro. W. showed that in the realm of law there is no perfect liberty. No act that is prompted by law or duty is in any way a Christian act -- but it must be governed by love. That above law comes the realm of duty and above duty comes the realm of love in which is perfect liberty. Went to meeting in the afternoon and Bro. Maeser talked on the Religion Classes. How that it had been revealed to Apostle Lund that the establishment of the classes was the plan to be taken in reply to Pres. Woodruff's question as to what was to be done to save the youth of Zion. This was at a Board meeting Oct. 15, 1890. Bro. Maeser was given the responsible mission of establishing these classes in all stakes of Zion. Sunday evening went and heard Bro. Maeser speak on Religion Classes and gave a model lesson in Primary teaching to a class of children on the stand. He taught them how to pray and gave the most impressive exercise and showed that there was yet a great work to be done before the coming of the Savior. --

The first geographical change in the map of Europe during my lifetime took place this week when the Island of Crete passed from the hands of Turkey to the possession of Greece. -- Came home last night (Lehi). Around the stove all day with the gripe.

Sunday Feb. 21 to Sat. Feb. 27, 1897

Attended S. S. and taught Bro. E. Peck Jr. class. -- On account of my feeling so poorly we did not start back until about 10. Deposited \$58 with Chipman. At night the Literary Society of B. Y. A. rendered a program. Our executive committee met in afternoon. -- In the morning I spoke to the Preparatory School about supporting the student's paper we had been working to establish.

In the evening we all went and heard MMe Monsford, a native of Palestine, lecture on the inhabitants of Palestine. The lady is a very eloquent talker and spoke on "Village Life in Palestine". She explained the meaning of the language used in many of the parables and showed how the examples used in them were taken from every day life. Illustrating that of Lost Sheep, the Lost Piece of Money, the Grass and the Oven, and many others; showing how beautiful they were when we understand the habits of the people. --

Attended MMe Monsford's lecture on "City Life in Palestine". The lady had about 2 dozen men, women and children to represent different characters and customs in City Life in Palestine. Showed that a camel passing through an eye of a needle meant going through one of the gates of the city of Jerusalem. Jerusalem is built on 4 hills surrounded with a high wall and has four gates. Three classes of people live there: Jews, Mohammedans, Christians - mostly of Eastern Church. Women are very much respected and have private apartment in Bedoin tribes on the desert. --

At 11 o'clock Madam Monsford spoke to the students as we were assembled in Room D. Said we were the salt of the earth. Said that salt that had lost its savor is salt that has been used on the ties of a bakers oven to adjust the heat and has lost its taste. The lady spoke on woman's rights and said that she was equal to man. Said that woman was the mother of all men. At night attended her lecture on "Bedoin Life in the Desert". She showed the life of Bedoin or Mohammed of the desert from living pictures. Their beard is called by a word, which being interpreted means horns and therefore Moses is represented as having horns. These people claim to be descendants of Abraham. He had ten sons besides 12 tribes. -- Tabernacle was

packed at Mme Montsford's lecture on "Life of the Savior". There was no lamb slain at Christ's birth because He was the great Lamb Himself. Showed the swaddling clothes showing royal birth of Savior. The child in those days became citizen at twelve and Jesus was in Bethelhem taking the oath of citizenship when he was 12 years of age and when he remained with the doctors of the law.

Sunday Feb. 28 to Sat. March 6, 1897

Attended S. S. This was first "Humanity Day" in S. S. Prof. Nelson spoke to Normal Class on proper treatment of animals. Assisted in blessing sacrament. At night meeting I was called upon to speak, also Bros. McCellan, Calderwood, Broadbent, Larsen. -- Commenced another week of school. Gurnett and I went teaching. Pres. W. Woodruff was 90 years old. -- Today the thirtieth president of the U. S., Pres. McKinley, took his seat and governmental policy changed from Democratic to Republican. The new Pres., in his inaugural address, called an extra session of Congress. -- Presided at Literary Society at night. Had a good house and excellent program. Retired at 12 o'clock.

Sunday March 7 to Sat. Mar. 13, 1897

Held a meeting of the executive committee of Literary Society where it was decided not to publish our paper this year. -- At Club of Literary Commentators I spoke on "Daniel Webster". -- The Preparatory class closed. At night we heard a number of selections in Room D. on the phonograph. -- Attended Pedagogium and heard Miss Hickman lecture on "Erasmus", Miss Maggie on "Rabelais", and Bro. A. C. Peterson on "Luther". The lectures were good.

Sunday Mar. 14 to Sat. Mar. 20, 1897

Today was St. Patrick's day and also was the day of the brutal prize fight in Nevada between James Corbett and Fitzsimmons. The fight lasted 14 rounds and resulted in Corbett's defeat. -- In Theology we considered the 39 Articles of Faith of the Church of England. -- At the meeting of Literary Society we had a large audience. Miss Babcock of the U. of U. read three English classics and two pieces of late American humor. The reading was very much enjoyed.

Sunday Mar. 21 to Sat. Mar. 27, 1897

Went to S. S. in the morning. Went to the meeting in the Academy at night. Was called to the stand and opened meeting with prayer. --

Sunday Mar. 28 to Sat. Apr. 4, 1897

Went to S. S. in morning. Went to meeting in afternoon. Went to meeting at night, the following spoke: David Prior, Bro. Gardener, Prof. Lund, J. U. Allred and J. G. Allred. -- (Sat.) Came home for conference vacation.

Sunday April 5 to Sat. April 11, 1897

At S. S. Bro. Jos. Peterson officiated in the sacrament. After class exercises I was called to stand with the other Academy students and spoke. Fast meeting in the afternoon. -- Plowed on the Russell land. -- Came back to school. -- Ordinary school work.

Sunday Apr. 12 to Sat. Apr. 17, 1897

Attended for the first time Catholic service, where all the service, except about 10 minutes, was said in Latin. It was certainly a contrast to what I have been accustomed to seeing. -- Regular work. We received a letter from U. of Utah wanting to meet us in sports. -- Wrote a letter to Jos. J. Cannon of University of Utah regarding our Intercollegiate meet. -- Attended Quarterly Stake Conference. (Sat.)

Several Bishops made reports and Apostle Lyman spoke. He said that it might seem strange to world to speak of temporal things in such a meeting; and he asked what can be of more importance than looking after the poor. Our spiritual salvation depends upon our temporal salvation. Went to Madame Montford's masterpiece lecture on "Life of Jacob". She showed this often misrepresented man up in his true character. This lecture concludes a course of lectures given the State under the auspices of B. Y. Academy.

Sunday April 18 to Sat. April 24, 1897

Attended Stake Quarterly Conference held in the Tabernacle. The forenoon meeting was a meeting of the S. Schools of Provo wards. But the children were scattered throughout the congregation. Pres. Geo. Q. Cannon and Apostle ----- (left blank) made remarks on "Obedience", "Word of Wisdom" and kindred subjects that were adapted to children. Seymour B. Young read a piece given at 90th birthday of Pres. Woodruff in Salt Lake March 1, 1897. Today was Easter and a crowd took dinner with us from Lehi.

In the afternoon Pres. Geo. Q. Cannon spoke on "Obedience to Priesthood" and "Home Industries" and other subjects. Father was over and went home on afternoon train. -- In History D. class we debated the question: "Resolved that Richelieu's Virtues Overbalanced his Vices." I on side of the affirmative. -- Went to Academy party, took Miss Cottam of St. George.

Sunday April 25 to Sat. May 1, 1897

Went to S. S. Assisted in administering sacrament. Miss Reynolds spoke to Normal class. Went to student's meeting at night with Miss Cottam. We each got a chance to speak. -- We held Literary Society; had a variety program. Was to this meeting with Miss Cottam.

Sunday May 2 to Sat. May 8, 1897

In morning attended the Swedish Lutheran Church in which all the services were in Swedish. Afternoon went to Fast meeting in the Academy. We had a very good meeting, after which I went with Bro. Jos. Peterson to dinner. Attended meeting (a lecture) under auspices of YMMIA. Elder John Nickolson spoke on this proposition: "Are There Any Insuperable Difficulties Connected with the Generally Accepted Facts of the Origin of Mormonism?" This was a fine lecture for beautiful thoughts and philosophic ideas. -- Weather fine, trees all in blossom. -- Regular work. Bro. Jos. Peterson read his graduation Thesis before the teachers and students of the Academy. -- Leollette Christensen and I went and heard F. J. Busch's thesis on "Relation of Geology to Health". After this we went and heard the Hon. Geo. Sutherland lecture on "Riddles". He took up some of the truths of the universe and showed that we know but little. From this lecture we went to a social given by Miss Maggie Lewis. We had a lovely time. Gurnett and James Worlton went home. Gurnett to stay. -- Listened to A. Laura Lyman's and Ted Smart's thesis. Bro. Jos. Peterson and I sat up with Giles Holden.

Sunday May 9 to Sat. May 15, 1897

Dave Broadbent, Joe Peterson and I went to Baptist S. School. Went with Miss Fairbanks to 4th Ward at night. -- We had one of the best testimony class meetings I ever attended. -- We held our regular Priesthood meeting. I went home with Geo. Smith at night. -- Worked for Bull River Co. at mouth of their ditch with team.

Sunday May 16 to Sat. May 22, 1897

Commenced examination week. Bro. Giles Holden, a man with whom we were very intimate last winter, died. -- Today I was twenty-three years old. I passed the day as usual at my regular work in the Academy. Took charge at the Spelling Contest under the Literary Society. After twelve o'clock Bro. Jos. Peterson and I went down and sat up with the corpse of Bro. Holden. -- Went to funeral of

Bro. Holden. Went to Pedagogium at night.

Sunday May 23 to Fri. May 28, 1897 (Close of school)

Went to the MIA Quarterly Conference. In the afternoon Pres. Hinckley, Pres. of YL Association, G. H. Brimhall, Mrs. Freeze, A. J. Evans, Mrs. Susa Y. Gates, Mrs. Taylor of S. L. City, and Apostle Heber J. Grant spoke. In the afternoon a lady from S. L. and B. H. Roberts spoke. In the evening James E. Talmage lectured on "Faith". Said that faith is more than a belief or assent. It is an abiding confidence in God. It is belief plus trust in God. Faith is a gift that comes speedily to him who is prepared to receive it. Intellectuality in the symmetrical mind may aid in getting faith, but it alone will not produce it. The seed as well as the first fruit of faith is a love for God. The first great commandment is "Love Thy God". -- Commencement week. Classes advanced. I marched to the graduating seats with the class of '98. At evening concert. -- I presided at the exercises of the Literary Society held at 2 o'clock. The graduating (97) class gave their exercises in the form of a play in the Opera House. -- Today was Field day. The B. Y. A. boys beat the L.D.S. College. Was at Miss Sarah Jones' at night. Received all my credits, 20 hours. -- (Thurs.) Today was Normal Day. All the classes marched in order to Tabernacle where degrees were given to about fifteen students including Joseph Peterson. Came home at night. -- (Fri.) Commenced summer's work on the farm working in beets.

SUMMER 1897

Sunday May 30 to Sun. June 27, 1897

Geo. A. Smith and I went to Provo to hear Bishop Whitney lecture on "Baptism". -- This week I worked in the beets. -- (Sun.) We held our 31st Sunday School anniversary. I conducted the exercises of the 2nd Intermediate department. Went to Provo with Dave Broadbent and heard Elder B. H. Roberts lecture on "Was Joseph Smith Sent of God?" This was a grand lecture. B. H. considered many of the objections to the B. of Mormon. Came home at 2 o'clock with Joseph Peterson on Monday night. -- As today was Sunday School Field day I remained at Provo and went to circus. Gave a lecture on "Life of Longfellow" before the Literary Society in Central School house. -- Commenced work for Utah Sugar Company hauling hay. -- Went to S.S. and meeting.

July: I attended the Carnival, the celebration of the entry of the Pioneers into these valleys. This being the fiftieth celebration or Jubilee year it was an immense affair. The monument of Pres. Young was placed in position.

CHAPTER VIII

SCHOOL DIARY

B. Y. ACADEMY

Provo, Utah

August 31, 1897

to

May 27, 1898



Trainees of B. Y. Academy in 1897-98
Standing - No. 1, Sam Hinckley; No. 3, J. U. Allred
Sitting - No. 8, Aretta Young; No. 10, Olive Young Gilchrist

Provo: Tuesday August 31, to Sat. Sept. 4, 1897

Started to school on the second day of the opening of the Brigham Young Academy for the year 1897-8. Found the same welcoming spirit there that I felt when I attended in previous years. Found a boarding place at Sister Alice Fawcett's place. My sister Minerva, who had brought me over, went back to Lehi in the buggy at night. -- Spent the day in making new acquaintances and in shaking the hands of old school mates. Borrowed Rosenkranz's and Spencer's philosophical works, one Latin and two German books, from my friend and schoolmate David Broadbent. -- I drew \$3.00 from Provo Com. & Savings Bank. Borrowed a book on Pedagogy from Hyrum Beckstrand. -- This week was spent in organizing and arranging our school work. -- Father and A. Fjield came over on business connected with the S. School. I presided at our Literary Society held in the Academy at night, as the new officers for the year had not been elected. Prof. Nelson read Tennyson's "Enoch Arden."

Sunday Sept. 5 to Sat. Sept. 11, 1897

Attended S. S. in Provo First Ward. We had a lovely Fast meeting in the Academy in the afternoon. Went to meeting in Fourth Ward at night. -- Regular work commenced in earnest. For training we were required to observe in the grades. -- We had our regular annual hand-shake for the purpose of pupils and teachers getting acquainted. Had some very patriotic and sentimental speeches from representatives of different classes. Finished with a melon festival on the lawn. Literary Society election. Leo Bird became Pres. -- Attended teacher's institute and heard Prof. Roundtree lecture on vertical writing.

Sunday Sept. 12 to Sat. Sept. 18, 1897

Attended S. S. in B. Y. A. Prof. Brimhall spoke to Normal class on the chiefest aim of S. S. It is that of preparing the teacher. The teacher should obey the law of sacrifice, the greatest law of all. The law of intellectual growth is the law of sacrifice or the opposite of the law of destruction which is the law of growth in the physical world. The chief aim of the teachers is the making of a Latter-day Saint of the child. Went to meeting. Byron Tanner spoke on "Liberty and Freedom" and referred to John 8 chp. as a definition. At night went to student's meeting in B. Y. A. Bro. G. H. Brimhall spoke on the "Apostasy". Used the following passages: Jer. II 13. Thes II 3 & 4. Tim LV 3 & 4 Rev. XIII 6 & 6 Mica III 5-7 Jer Xiii 10 verse. -- Paid \$6.00 to B. Y. A. for tuition. Sent a letter to my friend F. W. Kirkham. -- Commenced my work in the training school. Taught my first lesson in the Eighth grade. Subject: the milk-weed. -- By a majority vote of the priests I was made President of the Priests Quorum in the B. Y. A. with Jeddie Stokes as Secty. I chose C. I. Goff and Thos. D. Reese as my councillors.

Sunday Sept. 19 to Sat. Oct. 16, 1897

Attended S. S. Attended student's meeting at night. Bro. W. M. Wolfe spoke on subject of "Apostasy" from the standpoint of history. He showed that Hermitism and Saint Worship was first step to apostasy. That the second step was the Constantine's conversion and ceasing of persecution. Gregory Great, 590, completed the reformation by making himself the head of the Christian world and declaring the doctrines he did. Baptism was changed to apply to infants during first century. Augustine first offers apology for it because original sin was not atoned for. Sacrament was changed. Celibacy was declared. Prayers were paid for. All the priesthood in RCC or in any of broken off Protestant (C. of Eng., Presbyterian, Lutheran & etc) receive their Priesthood through the Pope. As the lesser officers in church get it from him. Things connected (or reputed to have been so) with ministry of Christ were first looked upon with reverence, next with adoration and next were worshipped. --

Today was a glorious day for the Academy as it witnessed the breaking of the ground for a college building. Memorial services were held; speeches were made and songs rendered. -- The class of '98 held a meeting and I was elected President, with Sam E. Hinckley Secty. and Maggie Peterson treasurer and class editor. --

(Fri. Oct. 3) Went home for conference vacation. At regular semi-annual Conference M. Cowley and A. Owen Woodruff were chosen to fill vacancy in quorum of Apostles. --

(Sat. Oct. 16) Today was Founder's Day of B. Y. A. The classes were all out in their colors. The B. Y. students were joined by district school children and made the longest parade the people of Provo had ever seen. We marched to the Utah Co. Fair grounds and then to Stake Tabernacle and joined the Stake Conference. Apostle A. O. Woodruff and others addressed the conference.

Sunday Oct. 17 to Jan. 3, 1898

Attended Stake conference. The S. Schools of Provo met with the conference and remarks suitable to S. S. were made. In the afternoon attended conference. O. A. Woodruff, Seymour B. Young, Reed Smoot and others spoke. -- Week commencing Oct. 18 was spent with regular school work. -- (Sun. Oct. 24) Went to Sunday School; after S. S. Sam E. Hinckley and I retired to the library where we studied theology until five o'clock. Went to meeting at night and heard M. C. David lecture on "Necessity of New Revelation". -- The first semester ended very successfully to the members of class of '98. I received 25 hours credit for my work. -- Spent the holidays at home. -- Entered upon my work of another semester. During this as well as last semester I had a very heavy course.

Fri. Feb. 11 to Sat. April 14, 1898

The class of '98 furnished the program for Pedagogium Society. Our classmate A. C. Nelson, Supt. of Sanpete Co. schools gave a lecture on the subject: "The Child a Long Way from Home." Other features of the program as well as this, were good. -- (Fri. Feb. 18) I was ordained an elder in the Church of Jesus Christ of Latter-day Saints in the Melchizedek priesthood meeting, Room G. B. Y. A. under the hands of Elder G. H. Brimhall and Bishop Joseph B. Keeler. Elder Geo. H. Brimhall being mouth. -- (Sat. Apr. 16) Arbor day. Class of '98 planted a class grove of twelve elm trees to be known as the Grove of '98. These trees are planted promiscuously just south of the Southeast corner of the new Collegiate building B. Y. A. -- Under the direction of B. Keeler I baptized in the font at the Tabernacle, Reuben Wm. Dotson, of Minersville, Beaver Co. Geo. E. Waite of St. Johns, Ariz., Frank Lesueur of St. Johns. Bishop Keeler was mouth in confirming these brethren. -- At 2 p.m. I read my graduation thesis before a committee consisting of Profs. Wm Wolfe, N. L. Nelson and James Brown. The subject of this thesis was: "The Relative Formative Value of Knowledge."

Sat. May 21 to Wed. May 25, 1898

Today was my 24th birthday. Spent the day in library. At night went to social of the classes of 1902 & 1903. I had a special supper in honor of the day. -- (Sun.) Went to the Asylum and spoke to the inmates. Was voted a member for graduation by the faculty at a special meeting this afternoon. Pres. Cluff delivered his last address to the graduates. -- Credit slips were issued in morning. In the evening we held our graduating exercises. The following are the members of our class:

GRADUATING CLASS OF 1898 of B. Y. A.

J. U. Allred -- President
Sam Hinckley -- Treasurer & Secretary, Fillmore, Millard Co.
John T. Muller -- Librarian of the Class Theological Library.
Leah E. Dunford (Widstoe) -- Logan
Rinhert Maeser -- Beaver
A. C. Nelson -- Manti, Sanpete Co.
Joseph P. Jensen -- Provo

After meeting and prayer in Room K we entered Room D through the door of Room F. We appeared before a well filled room. We were dressed in simple attire without caps and gowns. We wore the white

and blue colors and a white snow ball on the left breast. The room, and especially the rostrum, was most beautifully decorated and ornamented with beautiful flowers and furniture.

The following program was successfully carried out and brought the highest compliments and appreciation from the audience. The greater part of the program was informal but possessed the best spirit, for which we had prayed.

GRADUATION PROGRAM

1. Prayer -- by Sam E. Hinckley
2. The "Erlking" was sung by J. P. Jensen in a most beautiful and pleasing manner.
3. The President's address was then given by J. U. Allred.
4. "The Woman of Our Commonwealth" was treated by Miss Leah Dunford. Though treated informally was very interesting.
5. "Free Puffs" was next given by Bro. R. Maeser in which the nature, characteristics and ability of each member of the class was given in a very humorous and witty manner.
6. A. C. Nelson dwelt at some length on "The Part the Holy Spirit Performs in the Education of the Young People of the Brigham Young Academy."
7. Prayer was offered by Bro. Miller

During the rendition of the program profound silence prevailed and the members were presented with bouquets of flowers. I received one from Misses Grace and Alzina Brimhall. The members of the class were met on the rostrum and congratulated by many friends, teachers and news reporters and congratulated each other that they had been so successful in their program. It was a great relief to the members of the class. Mother witnessed the above.

Today was known as Maeser's Day, it being the fiftieth anniversary of the grand old teacher, Dr. Karl G. Maeser, as a teacher of the youth. Elaborate preparations had been made and most impressive exercises were carried out by the students, teachers and friends of Bro. Maeser. Speeches and remarks were made by Drs. Tanner and J. E. Talmage, also by Reed Smoot. Then fifty students, (I being one) marched in sections of ten each to the rostrum and after a few appropriate remarks Bro. Maeser was presented with a bunch of ten roses emblematic of the ten years of teaching that the section represented until fifty roses had been presented and ten speeches made. The students marched out into the college building and returned each with a bouquet of flowers and after surrounding Bro. Maeser showered him with flowers.

A number of original songs were sung in praise to the memory of Bro. Maeser. Bro. Maeser, in the midst of all, made some appropriate remarks and left his blessings with us. The day closed with a reception in the new College building given by Bro. Maeser.

The class of '98 sat for a picture after which they weighed themselves, weighing 1142 lbs. and measuring 41 feet and 8 inches. Then their heads were measured by Bro. Miller and this data recorded on their class picture in our library.

Thursday May 26 and Friday May 27, 1898

Commencement day and graduating day. We assembled at the Stake Tabernacle and heard a good program. The degree of Bachelor of Pedagogy was conferred by Bro. Maeser in behalf of the B. Y. Academy Board of Education upon the members of the class of '98, whose names I have written.

Seven in number.

We had our pictures taken with our degrees and flowers in our hands.

In the afternoon the beautiful new College building was dedicated. Pres. Jos. F. Smith was mouth in the dedicatory prayer. After which the members of our class met and dedicated and turned over to the Librarian W. M. McKendrick our Theological Library consisting of about 500 books, about 100 of which were placed there by us this year. A. C. Nelson offered the dedicatory prayer and I, as president of the class, turned it over in behalf of the class to the Brigham Young Academy Library. This library is known as the "Library of the Class of '98". J. T. Miller is class librarian and collects \$2.50 annually in books or money for the maintainance of the same. -- Attended Alumni exercises and ball and became an alumnus.

Wed. June 11, 1898 to end of Book II.

Returned to Provo and attended the wedding reception and ball of my classmate Miss Leah Dunford, granddaughter of Brigham Young to Mr. Widstoe of A. C. College, Logan.

(Sat. June 4) Received a release from the First Presidency releasing me from a mission to Southern States to act as principal of St. John's Stake Academy. This was a source of disappointment to me.

(Sat. June 11) Saw Dr. K. G. Maeser and Geo. Reynolds at conference at Provo and succeeded in getting released from my call to teach and allowed to go to the Southern States.

(Sun. June 12) Gave a farewell address in S. S. and Meeting before leaving for my mission. The rest of the week was spent in making preparations to leave for that mission.

This diary closes with my leave of home and friends to preach the Gospel to the people of the Southern States. The notes and record of the scenes of the future of my life will be found in another diary kept for that purpose. I leave my home and friends at Lehi on Wednesday, June 15, 1898.



Graduation picture of class of 1898 of B. Y. Academy
President - J. Urban Allred (Seated right end)
Sec. -Treas. - Sam Hinckley
Librarian - John T. Miller
Leah Dunford (Widstoe), Rhinhert Maeser, A. C. Nelson, Joseph P. Jensen

CHAPTER IX.

MISSIONARY JOURNAL

June 15, 1898

to

December 30, 1898

FATHER'S MISSIONARY DIARY

This book is devoted to the record of the most important events of my missionary labors performed in the Southern States. I was called to fill this mission in July, 1897, by Pres. Wilford Woodruff.

I left my home and friends at Lehi on Wed. June 15, 1898 and went to Salt Lake City. I purchased a ticket \$24.75 for Chattanooga, Tenn. At 2 p.m. I went to the temple accompanied by my mother and was set apart and blessed for my mission by Apostle Francis M. Lyman; under whose hands I also received the ordination of a Seventy. (See Appendix II). Twenty-seven other missionaries were also set apart to fill a like mission.

Thurs. -- Today I received my endowments and the other ordinances attending the same in the Salt Lake Temple. In the evening at 6:25 I left with a company of 13 missionaries over the Oregon Short Line Railroad for Chattanooga, Tenn. We had bade a last goodbye to all our friends and when the train left the grand old mountains I began to realize for the first time that I was leaving home in very deed. Our company -- mostly young men -- felt well for we sang our familiar hymns and songs until late at night.

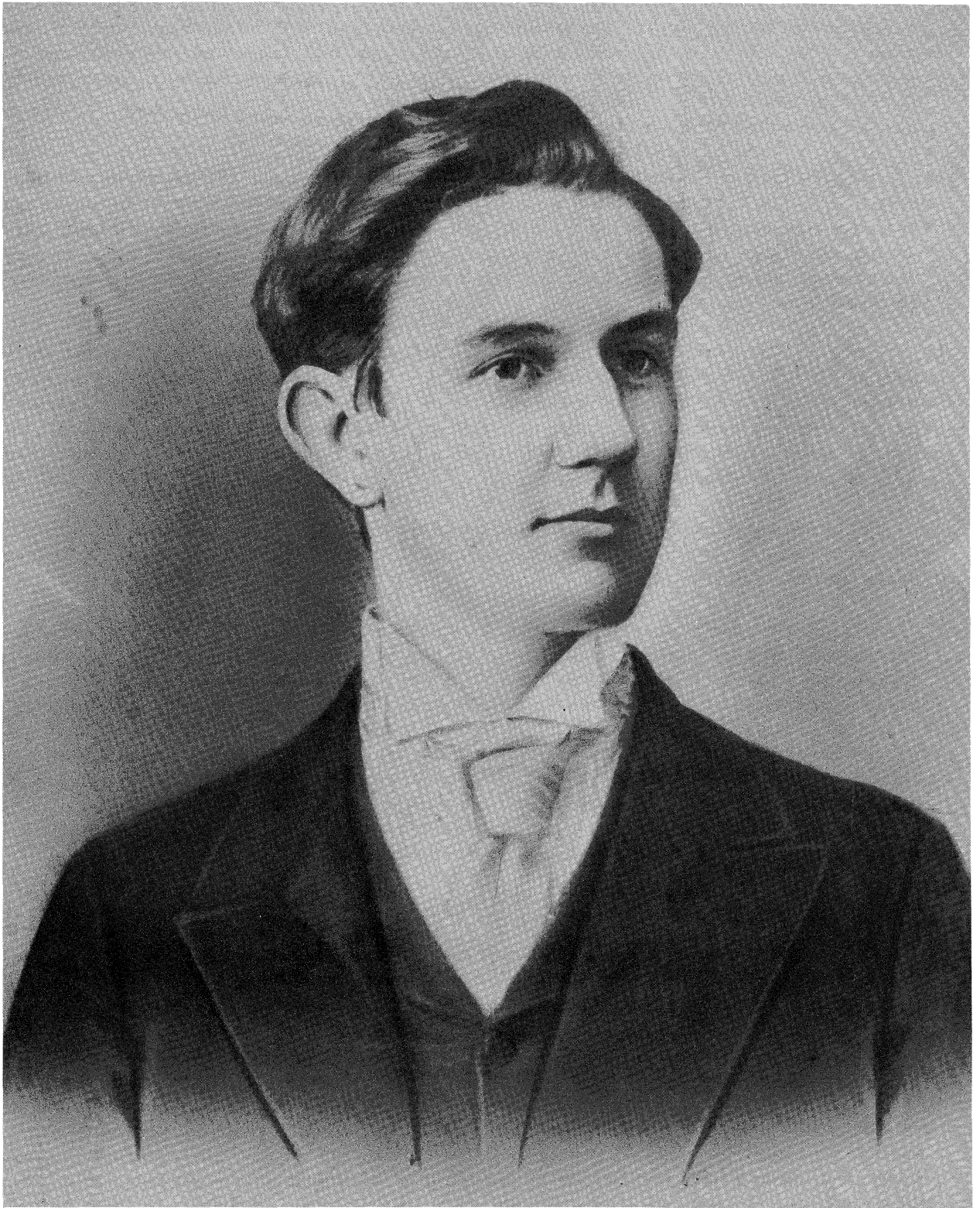
Fri. -- Awoke just as the sun was casting a variety of hues in the clouds across the plains of Wyoming. All day we travelled through a flat rolling country where small hills rise abruptly from the level wastes that surround them as if they had been the work of men -- a strange sight to a Utah boy, in contrast to the rugged mountains of Utah. For over 600 miles we travelled over the plains crossed by our Utah pioneers over 50 years before. Over that entire distance there can be seen but two pieces of cultivated land, destitute of but little vegetation save on the higher mountains, although furnishing a good sheep range on the grass, weeds and greasewoods that cover that country.

A twenty-four hour ride from Denver brings one through the wheat, corn and barley fields of Kansas to Kansas City, Mo. Here we had time to take the elevated railroad and climb a hill to the upper part or central part of the city. Kansas City is a business centre - the streets are narrow - and the city lines on both sides of two steep ridges over which the street cars pass.

Sun. June 19 -- In the morning at 8 found us at the Grand Depot at St. Louis, Mo. from which over 200 trains leave every day of 24 hours. A city of over 500 thousand people situated on the west side of the Mississippi river. I visited the wharf where I saw on one side of the street the mighty river with great steamers plying in its waters and great bridges spanning its stream. On the other side of the street I saw poverty, misery and wretchedness upon every hand. Men were working in their little dark shops at making shoes and other articles to make a scanty living. Men were drunk on the Sabbath day and card playing was going on in the saloons that had open doors. Ragged and dirty children played on the side walks. Haggared women projected their heads from dark narrow filthy rooms that to them was their "homes." While near the piles of the elevated railroad lay depraved men on the spots where they had passed the night. We visited the Calvary Cemetery, the grave of General Sherman. Here the trees are of such enormous size and variety with the beautiful lawns and walks and the beautiful monuments that make this the most beautiful spot I ever saw. Visited the barracks of one of the battlefields of the Civil War.

Mon. -- Arrived about 7 a.m. at Nashville after having travelled through the states of Indiana, Kentucky and Tennessee. Nashville is a dirty, narrow city of about 100,000 people -- one half of which are negroes. We arrived at Chattanooga, the headquarters of the Southern States mission. We were met by Bro. Nels P. Nelson, also by Pres. J. Golden Kimball, acting Pres. Elias S. Kimball and Elder Ben E. Rich who is to succeed Pres. Elias S. Kimball in the presidency of the Southern States Mission.

Tues. -- At 7 o'clock we assembled, fasting, and received instructions and counsel from Pres. Elias S. Kimball, his Bro. Golden, and Ben E. Rich, who succeeds E. S. Kimball as pres. The latter having been president for 4 years and having been appointed by Pres. Woodruff to fill the position of chaplain in one of the



J. U. Allred - a youthful missionary to the Southern States on June 15, 1898

the armies now fighting in Cuba. The Spirit of God was much manifest in this meeting. Pres. E. S. Kimball prophesied that Elder Ben E. Rich would go to the Congress of the U.S. after he had acted as president of this mission, as long as the Lord desired it. I was appointed to labor in the Middle Tennessee mission to which district I started at 1:15 a.m., after bidding farewell to the elders that had travelled with me for nearly a week and for whom we had formed attachments as they each had for me.

Wed. -- Our train arrived in Nashville at breakfast time in the morning. Visited the capitol of the state of Tenn. Most of the job and dirty work of the city is done by negroes who, with rickety old wagons and poor, old, crippled mules present a disheartening appearance to a Utah boy. Visited the Vanderbilt school, the Nashville bridge, saw the senate and representative chambers, the statue of General "Stonewall" Jackson. As I travelled towards Overton Co. I found the people much exercised over a fiendish negroe, whom they caught and hung.

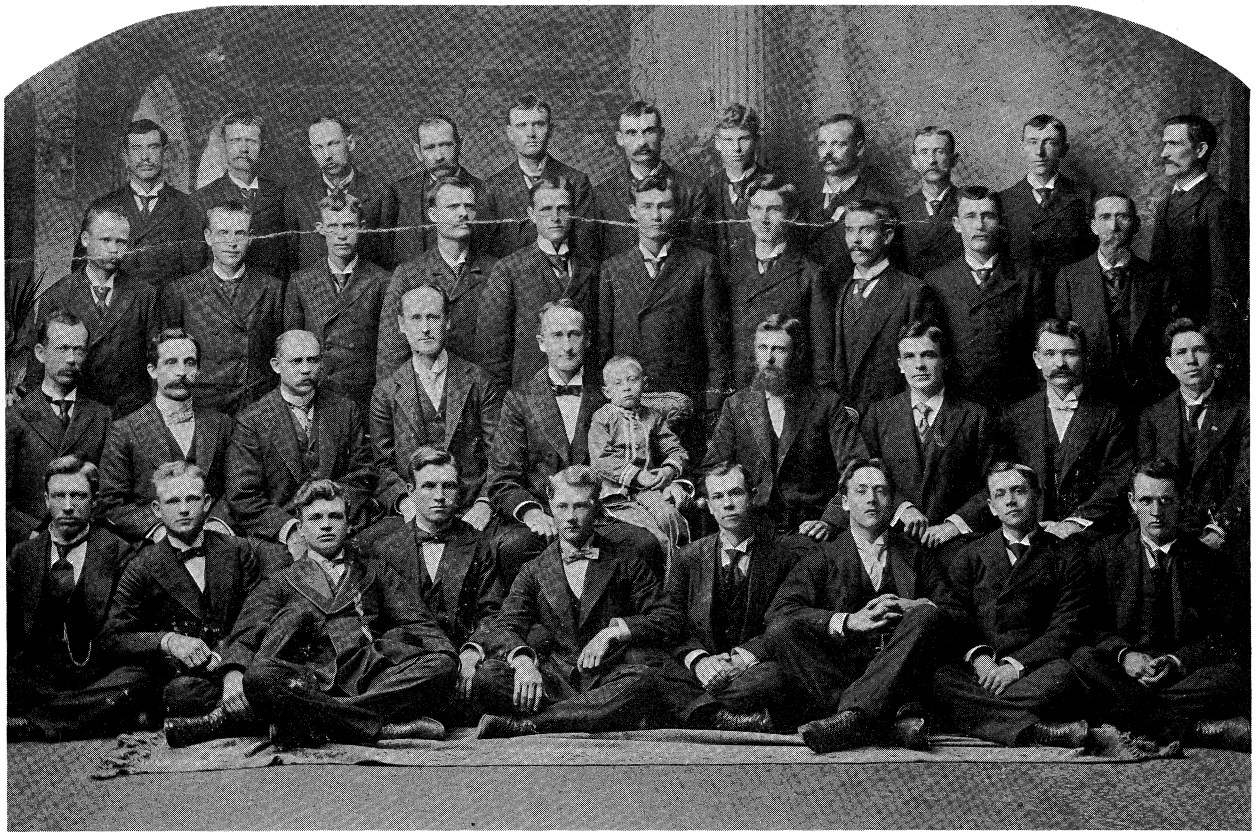
Thurs. -- Came from Algood to Livingston via the stage line. I was met by Elders Creer and Smith. Elder Jno. P. Creer of Spanish Fork became my companion. We went to dinner with the village blacksmith, with whose family I had a discussion on the Book of Mormon and the mission of Joseph Smith. I learned that the people are very touchy and must be led up to the more profound and less understood principles of Christ through a teaching of the first principles of the Gospel as found in the Bible. Stopped the night with a man by the name of Lee, three miles east of Livingston.

Fri. -- We stopped the night at a miller's by the name of Austin. Here I met for the first time Jno. Allred, one of the family of a number of Allreds. He is nearly 70 years old, unmarried, and untidy and dirty, though possessed of considerable means.

Sat. -- We travelled about 6 miles visiting among some of the many friends the Mormon people have in this county. Stopped at 8 o'clock with Jonathan Allred with whom we stopped with over Sunday as it rained nearly all day and prevented us from going out. Mr. Allred and all his family came into Tenn. from Va. but formerly from Ireland. He is a typical Tennessean -- hospitable to strangers, good-natured, easy-going and contented with but a little to eat and drink. His house, like most of those I have thus far seen, is log with low ceiling and dirty walls devoid of pictures or ornamentation. The family consists of Father, Mother, daughter, 2 sons and one hired boy. The father, one son and daughter, eat tobacco. Mr. Allred lives on the homestead of his father which covers about 3 miles square, covered mostly with forests of heavy timber, yet producing not enough products that will enable them to buy a suit of clothes to appear respectable on Sunday. This rancher raises honey, corn, milk, butter and hog meat.

Mon. June 27 to Sat. July 2, 1898

Bro. Creer and I wended our way back down through the broken timbered country toward Livingston. This part of Tenn is very broken and rolling and covered with timber wherever there is no cultivated land. The farms are located often on the mountain sides where it is so steep that a mule and plow can scarcely stand against the law of gravitation. -- We trudged on without any dinner through very heavy roads from the late heavy rains. We travelled about 16 miles and carried grips that weighed about 16 lbs. We stopped the night with Wm. Crawford, one of the wealthiest men in the county and had corn bread, bacon and milk for supper. -- We travelled a short distance and obtained the Burnt Hill school house to preach in that night. We spent most of the day in announcing our meeting among the people. At night about twelve people assembled in a small, dirty, log schoolhouse with but little chinking. The dirty stove in the room served as a pulpit and a chimneyless lamp and a lantern that neighbors had brought furnished the light within. Bro. Creer and I sang. I prayed. We again sang. Bro. Creer discoursed about 55 min. on the "Personages of the Godhead". I then spoke on conditions existing in Utah and the Mormons for about 10 min. and we dismissed at 9:30. We went home with Sam Webb, a very poor family. We all slept in the same room as we had done before at other places. Nearly every member of the family use tobacco. I saw the Mother begging a chew from her 14 year-old son. The next night we held meeting in the same school house as the night before. I did the singing. But 7 attended.



Pres. Ben E. Rich and 38 missionaries in Southern States Mission in 1898.
Some of the names given are: 13 - J. Golden Kimball, 15 - Pres. Ben E.
Rich, 18 - Wm. Boyle, 25 - J. Urban Allred, 26 - Thos. R. Condie.

Sunday July 3 to Sat. July 9, 1898

Took our line of march for Putnam Co. where we had been sent by Pres. Larsen. I wrote a letter at night to Miss Amelia Hammond. -- After a 12 mile walk over very rough roads we arrived at Monterey late in the afternoon and tried to obtain the church or schoolhouse from the Baptists and Methodists. We were refused and told that only reputable denominations could preach there. We canvassed part of the town that night. Did not get a place to stay until late at night on account of the prejudice in this county. Canvassed Monterey, travelled 8 miles and distributed 33 tracts. I was driven off a man's place once during the day. -- Walked 15 miles Thurs. -- After having exhausted every means of procuring the schoolhouse 3 miles north of Monterey, we returned to Monterey. Once during the day we were met by the man of the house with a shot gun who apologized when we offered him a religious tract. -- We spent all day in Monterey distributing tracts, conversing with people everywhere, and making arrangements to hold meeting in the public park.

Sunday July 10 to Sat. July 16, 1898

We attended the Methodist Sunday School. At 11 the people (about 50) assembled in the public park where we spoke to them in the forenoon and also in the afternoon on the "First Principles of the Gospel." Elder Creer spoke twice and I spoke once on the subject of "Faith." The congregation did most of the singing. We are making many friends in Monterey. We left Monterey for the northern part of the county. We stayed all night with Bro. Matlock, a saint of several years standing. His family was glad to see us. They are very poor. -- We obtained the use of a schoolhouse, canvassed the district, and held meeting at night in the vicinity of Bro. Matlocks. Elder Creer spoke on "Faith." I did not speak on account of not feeling well. -- We spent the day at reading and conversing with the people, holding meeting at night. I spoke on the "Necessity of Repentance." -- We spent the day in conversing and study. Elder Creer discussed on the Gospel with Rev. Ford. He succeeded in convincing the gentleman that there was considerably more in Mormonism than he had anticipated. Held meeting at night. -- Visited and preached at night. --

Sunday July 17 to Sat. July 23, 1898

We walked 19 miles and visited several families. Got lost and was out until dark. Stayed with Wm. Bowman. -- We travelled from Jno. Copeland's to Porter Winerham. -- a distance of about 14 miles. The roads were very muddy and the day hot. I was suffering from a sore foot caused from a tick bite which caused a kernel in my leg and made me sick all day. When we got to Porter Winerham's I took to the bed from which I was not able to move till morning. -- Byrdstown -- Early in the little County seat the town began to teem with strange men with ministerial garb. Forty elders entered town before time of meeting, who in the eyes of the country people of Byrdstown looked like the U. S. Congress had been sent to carry the town from its location on the mountain side. I received a letter from Mother with a few words from Father. Also a letter from Miss Mary Larsen. The letter from home gave me encouragement and determination -- a spirit that was manifest through the whole of our conference. Long before the hour the Court House rung with the songs of Zion, The Elders were eager to shake the hand of the old elders as well as those of the new ones. I met them all including our conference Pres. James Larsen from Brigham and Pres. Ben E. Rich. Several old acquaintances from the B. Y. Academy are in the Mid. Tenn. conference. We had a well-filled house. In the evening Elder Osburn Richins, myself and Pres. Nelson spoke. Bro. Nelson is a very effective speaker. He brought tears when he bore his testimony. -- Sunday, as yesterday was one of rejoicing among the elders of Mid. Tenn. Conference. We sang a great number of the children's S. S. songs before meeting began. The house was filled to overflowing long before the hour. Pres. Nelson occupied the entire forenoon on "Church Organization." Bro. Nelson spoke under the guidance of the Holy Ghost on the divine mission of the Prophet Joseph Smith and called upon his brethren who could testify with him that this is the Gospel of Christ to arise -- 40 elders stood to their feet. The speaker explained in brief what it takes to be saved and in strong and convincing language called upon the people to give heed to the testimonies of these, the servants of God. During his remarks many strong men among the elders shed tears. During the discourse it rained and many people were driven from the windows and doors.

Sunday afternoon. -- Pres. James Larsen spoke on "The Necessity of Continuous Revelation," taking for his text I Cor. 13:8. He showed that prophets were necessary: 1. As a source of command. 2. As a warning. 3. As a cleansing power. He showed prophets possessing these qualifications to have existed before and after the Savior.

Sunday morning at 7:30 we held a council meeting in which about half of the missionaries spoke. Elder Nelson said among other things that pleased the elders that the mission was no longer a three year one but was one of from 24 to 28 months. The elders were distributed in 20 pairs in 20 different counties. I was placed with Elder M. A. Stewart of Mesa, Ariz. to visit and labor among the missionaries.

At one o'clock we took each other's hand of parting and adjourned our meeting of about 5 hours in length in which the Spirit of God was greatly manifest. It was like home to dwell in the midst of my brethren where each one greatly enjoyed himself; and it was like leaving home to part with my brethren. -- We got lost and followed hog trails to the Obie river over which a man kindly rowed us. We stopped the night with a man who had been in the Civil War on the Union side. -- Fasted all day. Came to J. D. Thatcher's place with whom we made arrangements to use the Academy building for three or four days. We held a public meeting at night where I spoke on "Faith." -- Held three public meetings and one family meeting on Sat. Wrote one Gospel letter to Miss Mary Larsen of Sanpete Co, Utah.

Sunday July 31 to Sat. August 6, 1898

We held three public meetings -- one at 10, one at 3, and one at 8 in the evening. Also held one family meeting and two conversations on the Gospel. This community is very favorable because of the able preaching of the elders that have preceded us. -- We had our washing done; and held one family meeting at which were about as many people as could be seated on the wooden benches of a cottage home. Some of the company listened, others slept, and others watched for something to laugh at. -- Studied most of the day and held a public meeting at night in the schoolhouse, which is also a church house. The floor was dirty as were the lamps. The people of this country care but little for cleanliness in their dwelling or public houses. The congregation was composed mostly of young people. It became necessary for Elder Stewart to speak on simple subjects of the early school lives of great men so tired had the congregation become by the few remarks of thirty minutes duration of mind on "Faith" and the objects in which it centers. -- Today was county election. The streets were filled with men, mules and horses when we went out to get our mail. As we moved through the crowd they all stared at us. Some of the boys along the line, who had been drinking from one of the cider barrels that was handy by, passed slurring remarks about us, and another groaned a few words of the song called "Utah and the Mormons." Held public meeting at night. -- Elder Stewart - my companion - and myself attempted to hold public meeting in the day time but failed as no people came to the school house to listen to us. We held a public meeting at night.

Sun. Aug. 7 to Sat. 20, 1898

Today was Fast Day. We fasted. Attempted to hold meeting in the morning but the people preferred to go to Rockyridge and hear a religion that is not so practical as Mormonism. We held meeting in the afternoon, there being about six persons present, whom I addressed on the subject of the "Object and Mode of Baptism." In the evening we held meeting. Elder Stewart spoke on the "Holy Ghost." -- We left the old fossilized town of Monroe where we had held a number of meetings and where, to all human wisdom, all our efforts had been in vain. We came to Livingston. Received a letter from home. -- Held a public meeting at night, having failed to get the people out the night before. Our meeting at night was held in the Court House, having failed to get the church houses -- a very dirty place. There were five men out - 4 white and one darky. We attempted to hold some family meetings but were unable to find many of the men at home. Many of them were on the streets talking politics and other foolish talk. There are more street loafers to be found on the streets of this old town - 250 people - of Livingston than in any other town I have ever visited. No effort is made to preserve the public health. Hogs wallow in stagnant pools on the streets. Geese run at random and with the hogs eat the sweepings from the stores and hotels. We held a public meeting at night where were about 15 persons present. -- Held a public meeting at night which was a perfect failure as far as the congregation was concerned. But two were present and one left soon after we began meeting. --

(Keisling's Nettle Carrier) -- We came to this place through considerable mud after having failed to arouse the least response to our efforts in the minds of the people of Livingston. Elder Stewart being unable to travel much from the effects of a boil, I went alone several miles to see the Commissioner of the Alpine Academy to obtain use of the building. Held meeting there at 11 o'clock. The crowd was small. In the afternoon at 3 o'clock the crowd was larger. I spoke for nearly an hour during which time the people gave the closest attention. One woman shed tears. At 7:30 in the evening we greeted a still larger crowd who gave us the strictest attention. -- While at Bro. Leidbetter's three men came from around the house and set on the porch; to whom we talked very severely about hypocrisy and bestowing charity. We afterwards heard that they came there to drive us from the neighborhood. I had seven gospel conversations during the day. -- Held meetings at night every night in the week. On Sat. held three meetings and preached to the people of the neighborhood of Brown's chapel.

Sunday August 21 to Sat. Aug. 27, 1898

Walked from Nettle Carrier to Glenoby, a distance of fifteen miles without dinner. The road is very rough and the weather warm. We were very tired when we reached the boarding house of a widow by the name of Mrs. Cooper, who has a daughter at home who belongs to the Church. -- I wrote a letter to the office and ordered a shirt, half-soles, and writing material. Also sent a letter home. -- Elder Stewart and I each took one of the regular elders that we, as traveling elders, might instruct them in their duties and give and receive new ideas. I had the worst experience today with "seed" and "yearling" ticks that I ever experienced. Every short distance up the trail through the woods from Glenoby to Pina we were forced to stop and brush them from our pant legs, where they would fall in small knots of hundreds and would spread in every direction in a short time. We were nearly an hour in going from Center Allred's to the school house - a distance of not more than a mile. About every ten rods along the path we had to stop and clear off the ticks. This is a back-woods district of the South. The school that we visited a few minutes before its dismissal testified strongly of this fact. The students of all sizes - about 24 in number - were seated on old wooden benches set around the room near the walls that they might be the backs for the occupants. The school room was disgracefully dirty and destitute of all apparatus. There was no resemblance of the work of the teacher to teaching. -- Spent the day at Center Allred's, a man of 59 years of age with all his children married off. I talked to him a great deal during the day on the Gospel, including modern revelation. Mrs. Allred, a very good old woman, said emphatically that miracles and revelations were all done away. Bro. Allred was once a Baptist preacher, but was dropped on account of his keeping a liquor still. We held meeting at night. Three boys and Bro. Allred were all that were present. Two fellows full of cider made by Center's son, came to the house but did not come in. The people of this region are in a sad stage of fossilization. They don't care for religion of any kind. They prefer hard cider instead. -- We took dinner with Wm. Allred, a son of Center's. He is nearly deaf and dumb. They were very pleased to see us. I conversed with Wm. while his wife prepared dinner and left him and Era containing our doctrines concerning God. This conversation was mostly by slate and pencil. They are investigating the Gospel through our literature. While there an old man by the name of Hogue came in with Center Allred and later Center's son, Perry, and another man -- all with the intention of getting an argument, so Perry afterwards told me. I had an argument with old man Hogue while the others stood speechless; in which I so badly shut him off that he never recovered. We held a family meeting at Center Allred's in which I spoke about one hour to his family and neighbors. We held a public meeting at night. I spoke on "Unless a Man be Born Again." The attendance was small, the reason we learned was because a certain man had left that locality and had died in Utah, and that because his wife had to work for a living in Utah, as she would in any other state, the people at Pina would not listen to our preaching. -- We held one public meeting at Pina at 11 o'clock and then went down the river to Hoods where we had sent an appointment to speak in the afternoon and evening. We were somewhat disturbed at night by men drinking cider outside the house.

Sunday Aug. 28 to Sat. Sept. 3, 1898

Came to this place from Hoods -- 6 miles -- in time to hold meeting. We fasted all day till supper. Held meeting again in the afternoon and also in the evening. The attendance was good and the attention the best I have seen any where in the state. -- Held a public meeting at night. I spoke about fifty minutes

on "The Nature of God." The night was cool and light outside. -- Came on top of the Cumberland mts. to Jamestown. Came to the home of Mr. and Mrs. Marks - a daughter of the once Apostle John E. Page. Here we were joined by Elders Stewart and Petty. We held council meeting and instructed and encouraged each other in our duties in the ministry. Elder Stewart and I travelled on to the next county to meet the next pair of elders. -- At about 10 o'clock in the day, according to announcement, people gathered at the Obey River where we had the privilege of leading into the water for baptism, Sister Elizabeth Masengale. Her husband did not oppose her baptism but was so full of the spirit of the devil, that has been so prevalent here in Puckett Co. since we held our last conference, that he would not come out to her baptism. After we had sung and offered prayer that dedicated the ground and water and Elder Stewart had made some remarks on baptism and its necessity and sacredness, Elder Henry E. Driver baptized her.

Sunday Sept. 4 to Sat. Sept. 10, 1898

Today was Fast Day with us as well as with the Saints at home. We held meeting at 11 a.m. at 3 p.m. I spoke in the afternoon on "Faith, Works and Individual Salvation." The people gave good attention. -- Read from The Gospel by B. H. Roberts. -- Received a letter from dear Mother written in Iona, Idaho, where she is on a visit. Also received a letter from Father and children from home -- the first letter from home since the 8 day of Aug. -- Elder Barker and I fasted. Elder Stewart and Driver have been so since the day before. Today was the time appointed for the utter destruction of "Mormonism" by one, Jas. W. Zackary. We elders met in the "forest primeval" in fasting and prayer that the man might be confounded and that the Lord would use his efforts to further the Cause of Truth. After bathing and making ourselves ready we met the throng of people in the Court House and had to sit on a slanting rail during the meeting. Our prayers were answered, for confusion was obvious in their singing. At length Mr. Zackary arrived and mounting the platform said that they had met to consider the Gospel in the light of reason and not in the light of "Joe Smithism or Mahommedism." His forenoon sermon was given to the consideration of miracles -- to show that they are no part of the church in this age of the world. As proof of this he said that Paul told the church to covet the best gifts yet show I unto you a "more excellent" -- a way of faith and charity -- the way of the church in this age. I Cor. 12. At noon we went into the woods and prayed feeling glad that the truth had not been affected. It was while at this meeting that we were pained with the news of Pres. Wilford Woodruff's death who departed this life at San Francisco, Cal. on Sept. 2, 1898 at the advanced age of nine-one years.

In the afternoon the attack on Mormonism was continued. The speaker attempted to show that there was no such thing as the gift of the Holy Ghost. Cornelius rec'd it to convince the 12 apostles that the Gospel was to be preached to Gentiles. The speaker was confused. They were indeed "laborious sermons." The members of his own church were sorely disappointed in his efforts.

At night we held a meeting where, at the request of the brethren, I spoke on the "Gospel of Jesus Christ" in defense of what had been said during the day. I read the 12 of 1 Cor.; 4 of Eph; 16:16 of Mark and attempted to show that miracles were one of the characteristics of the Church of Christ. The attack added many friends to our cause at Byrdstown and Pickett Co.

We held meeting (council meeting with the brethren). We then went to the home of Sister Sackary who has been sick for about 13 years with a tumor who wants to get well that she may join the church. We intended to administer, but she was not disposed. Elder S. and I left Byrdstown at 5 p.m. and went to Bloomington.

Sunday Sept. 11, to Sat. Sept 17, 1898

As we had no appointments for today began to travel, hoping to find some church where we could either hold meeting or join in worship. -- We resumed our journey at 8 o'clock after I had written and posted a letter. A ferryman met us at the river as though he had been sent for and kindly conveyed us across the slow, turbid waters of the Cumberland river. After one refusal we found entertainment with a man named Bean, in very poor circumstances. We held meeting and retired and slept well although there were five full beds in

the room, the doors and windows of which were all closed. Travelled twenty miles this day. -- Walked 25 miles on Wed. -- Arrived in this county seat at 8 a.m. Went to the P.O. rec'd a letter from Mother who told me the news and exhorted me to be faithful. The town was full of people, it being the occasion of the County Fair. There were many on the street who were drinking and acting in a very rude manner. At night Elder Crowther and I went through the mud and rain to the school house about 2 miles east of town expecting to hold meeting there according to announcement. There were none there. -- After dinner we went into the woods and held our Council meeting and encouraged the brethren. Elder Stewart was taken sick while speaking and we administered to him. Elder Burgeson cut my hair. -- Travelled 9 miles and obtained a school by the side of a Methodist church, the doors of which were closed to "Mormons."

Sunday Sept. 18 to Sat. Sept. 24, 1898

At the appointed time we went to the school house where we had appointed meeting, only to be greeted with the presence of one man, to whom we sung and after an hours waiting returned to Mr. Hall's place. In the afternoon none came to our meeting so that we thought it unnecessary to go out at night. -- At 11 o'clock we stopped at a place where they treated us very kind and asked us to sit on the porch, but the mother looked black and the father came in later still blacker. The family went into the house, closed the door and quietly ate their dinner, while we read our Test. until 1 o'clock and then we continued the afternoon walk without dinner. After three refusals we obtained lodging and supper at 7:30 p.m. -- After a walk of 20 miles we began to seek shelter for the night as we were tired and I was crippled as a result of a stiff cord in my foot. The first two houses that we approached complained of being "puny". We next went to the home of a man named Spencer Wise who made the same complaint, when we took up a labor with him and he afterwards permitted us to enter his house; he did not give us our supper so we went without. The family would not come into the room where we were until we gave them an invitation; when they came in we sang and read a chapter from the Bible, commented upon it, and held prayer with the family. -- Fasted for our success as well as for that of our brethren at Springfield. As I was sick the night before and vomitted up all my supper, I did not fast longer than noon. We distributed tracts and visited ten families. One old widow with whom we held a meeting had said in the morning that she hoped her children would not go out to hear us.

Sunday Sept. 25 to Sat. Oct. 1, 1898

Held meeting in the morning at 11 o'clock. There were but a few persons out as there was a Protracted meeting two miles distant. I spoke on "Baptism". In the afternoon we held meeting. I spoke on "Laying on of Hands" at night to a good congregation. -- The people of this place are prejudiced very much against us. At night we attempted to get a place to stop not far from the church. We at length came to a man's place named Jones whom we soon found to be just full enough of liquor to make him jovial and free hearted. He was free in giving us our supper, such as it was. Before eating he came and shook our hands and kissed us and called us brothers. I felt very mean to think that I had allowed myself to be kissed by a drunken. -- Neither of us possessed a good spirit when we arose. We both condemned ourselves for having associated with a drunken man so that as soon as we could get away from the place we began our labors of canvassing and visiting houses and leaving tracts and holding conversations with the people. At night we held meeting. Had a splendid crowd. Had a long conversation with Mrs. Jones and daughters on "Vicarious Work for the Dead." It was too strong doctrine; for none of them came out at night to our meeting. We got our clothes washed by a Negro and took a bath and change of clothes. We met a man who had refused a tract the night before who raged with the spirit of the devil and said we were trying to force a doctrine on the community that they did not want, and that we could see that we were not welcome. After reasoning with him we left him very mad.

On our way towards our appointed meeting we stopped about dark at a Baptist preacher's to leave him a tract and get supper. When we introduced ourselves he said that they had enough of us in the country, and that he knew all about our corrupted doctrine, that he had learned it from history. I asked him from whom he learned of a man, from his friends or from his enemies? This rather muffled him, but he would not accept a tract or offer us a seat. We went into the woods under the shadows of the large trees and asked our Heavenly Father to provide us with supper. The next place we came to I asked for a drink; supper was over and we didn't have heart enough to ask. After we had gone a short distance the man called and asked if we had had supper.

We were then given a cold supper. Held meeting; the house was crowded. I spoke on "Baptism". After nearly all had left us a man asked us home. -- Met our brethren in morning at White House in the woods where he held a very good Council meeting and spoke and sung among ourselves. At 11 o'clock Elder Stewart and I bid our brethren goodbye and started for Wilson county. We travelled through one of the hardest rains of the season and became quite wet. We walked 15 miles. We were refused entertainment 8 times before we finally found a man by name of R. L. Coles who took us in and gave us a bed but no supper. -- Arose in the morning and took breakfast with Mr. Coles. Later the spirit of the devil entered him and he immediately ordered us out of his house into the rain. We travelled on our way for some distance and did not any more that day give any one a chance to refuse us our dinner, for we preferred to go without rather than ask.

Sunday Oct. 2, to Sat. Oct. 8, 1898

Fasted and attended a missionary Baptist Sunday School at 11 a.m. where we gave notice that we would hold meeting on the edge of a creek near the shade of an old oak tree. At the appointed time, 3 p.m., we met with about 100 people and God blessed us until we were able to feed the small multitude seated on the roadside, on the fences and at the roots of the large oak tree under the shade of which we had met to be instructed in the things of righteousness. Held a family meeting at night. -- Elder C. Wentz and I came into this place in the morning fasting that we might have the Spirit to assist us to "take" the place. We went to the Sheriff's office, obtained our grips, and began seeking for a place to lodge. We first went to the West End Hotel, but because we didn't have money they claimed they were full or would be after the train hour. We went next to a man's place that had said he would help us during the day. This man's wife said she had to make a dress and could not keep us. The Lord softened his heart and gave us a dollar which we gave to the Cumberland Hotel for a good supper and bed. In the hotel where two Mormon elders spent the evening in reading the Voice of Warning and writing, were men and women of all ages and colors reading papers while they enjoyed their tobacco, while others played cards and others sang and played the guitar. -- Having obtained consent of the Elders of the Christian Church to hold meetings at their house we went down and posted two conspicuous notices as follows: "Preaching, at the Christian Church tonight by Mormon Elders." We put in all day distributing tracts and visiting 35 families. After laboring all day without dinner we were feeling to rejoice over our prospects of a good congregation at night, when lo, the work of the devil was revealed. The Elders of Christian church became frightened of the Utah farmer boys in long coats and so informed us that they guessed they would have to take back their promises to us. I talked very straight to them, especially one, Mr. Goulton, who had been entertained by our people in S. L. City. We went to the sheriff and obtained use of the Current Court room for meeting that night. We went to the Christian Church where our appointments were out to invite people to the C. House. No one came as runners had been sent to warn the people. One of our notices had been torn down and peoples minds had been poisoned during the day against us. -- At breakfast Elder Wentz and I were asked in to eat what Dr. and Mrs. Robinson had left -- 5 very small biscuits, a cup of milk and some molasses. We tracted all day visiting 30 families. We worked hard all day without any dinner and but little breakfast. At night I wrote at the hotel to my brother John Gurnett. --

After a good breakfast served by the darkies we began by calling on the Pastors of the Baptist, Methodist and Presbyterian churches. They gave us to understand in the most positive language that we could not preach in their churches. One said that they were all enlightened; and that they knew enough of Mormonism. Visited among the people after posting two notices that we would preach at night in the Court House. Visited 48 families, distributed 55 tracts and sold 2 books. Held a public meeting at night to which about a dozen men came -- the ministers had been at work during the day. We left without a place to stop. Went to the hotel and got a bed without any supper and without any dinner. --

Left the hotel without any breakfast because we hadn't money to pay for it. Went to a man's house and told him we needed breakfast (had not eaten for ever 24 hours.) The kind people were moved to the heart and immediately gave us food. While eating the lady came to our side and gave us .50¢ each. We read the first Psalm, sang songs and held prayers with them. Visited and tracted 52 homes. Attempted to hold meeting but not a soul out of all whom we had invited came out to hear us. We were refused entertainment 6 times and in several places men would not come to the door to answer our call but would send word that they were not at home. We finally went to our old friend, Bro. Hailey, who gave us a bed with apples for supper. -- Had dis-

tributed 54 tracts when we received word from Elder Stewart that Elder Parry was sick with a chill. We left Lebanon as we had no place to hold meeting and went to Elder Stewart and held meeting in the evening. Had supper after meeting, the first day for a week that we had three meals.

Sunday Oct. 9 to Sat. Oct. 15, 1898

Today was a special Fast Day among the elders for those that are sick. Came here to the bedside of sick Elder Parry. We administered (I annointed, Elder Stewart confirmed) to him. The brethren left me to care for the elder. -- Held Council meeting with our brethren in the woods. We instructed each other in our duties. Elder Stewart and I left for Smith Co. at 11:30. I mailed a letter to my sister Minerva and also some seeds and two small gourds. Obtained a ride of 13 miles which brought us to Grant, a small P. O. just over the Co. line. -- Held a public meeting at night. I spoke on the "Attributes and Personality of God." -- Contracted a very severe cold so much so that I was unable to travel. Remained at the home of Jno. Whitefield. Could not attend meeting at night. Elder J. H. Belnap went and filled our appointment. I held a meeting with the family and then went to bed with warm milk for supper, had a cold chill. -- In morning visited a man paralyzed, who would not allow us to sing and pray. He said he knew who we were and cursed and swore. -- Spent most of the day in house not feeling well in a very weak condition physically. Held a public meeting at night. I spoke on "Baptism". -- Left Flat Rock at 6 a.m. I was, nor have not been, well since Thur. Travelled to Carthage. Left Carthage in the rain. Travelled 8 miles. I was very tired and sick. -- I was sick all day being very weak and unable to eat much. -- Travelled to this place, a distance of 25 miles along a ridge from which we viewed many beautiful sights upon either side in the coves below. Was very tired and weak at night when we arrived at the home of Riley Field, a family of saints with whom we held a meeting.

Sunday Oct. 24, to Sat. Oct. 30, 1898

Went to the schoolhouse about 9 o'clock; built a fire and read all by ourselves. When about 10 o'clock I was ringing the little bell that swings from the little, low, forsaken schoolhouse that stands in a lonely place in the woods, a man approached (by name Lewis) and in a rage of anger demanded who gave us permission to preach in that house. We told him that Mr. Byers, the trustee had done so. He said he didn't know that Mr. B. was a trustee, but that he was a trustee, and that he objected because we believed in polygamy. He and I had an argument on religion and he went away feeling very mean.

We did not get a crowd in the morning so we remained in a fasting condition. The only thing that would indicate that the place was one of learning was a piece of board about one foot long bearing these words: "Time is money."

In the afternoon we had several boys come into meeting. I spoke to them on "Honoring Parents, Keeping the Sabbath Day Holy" and etc. After meeting we had to walk about 3 miles to get even so much as bread, butter and molasses for supper.

Went to meeting at night where we found a crowd of boys who, when they saw us coming, all began to run. As there was no lights we could not hold meeting. The boys left two by two. When they were all done but 3, these ran and left us standing near the schoolhouse. We retired to the woods to hold our services. When we had finished our prayers we heard the boys returning through the woods. When near the schoolhouse they began to curse and yelled to us to give us to understand that if we horse thieves attempted to hold meetings any more we would be filled with lead. We travelled about 3 miles and were led to a house where the kind lady aroused and gave us a bed. -- Travelled from Ditty P. Co. to this place -- 18 miles, over very muddy roads without any dinner. We were refused five times. -- Travelled to Bro. Jno. Kilgrow's - a distance of 12 miles. -- Suffered all day with string halt in the foot.

Sunday Oct. 30 to Sat. Nov. 5, 1898

Attended the Latter-day Saint S. School (the first in the South) The theological teacher -- the only teacher-presided, while the Supt. sat by. This day was a special Fast Day for the success of the conference. --

It was with reluctance that we separated from our brethren having labored with Elder M. A. Stewart (he leaves for home about Dec. 15) for over three months and travelled with him as a visiting elder through 14 counties or nearly 700 miles and having learned many lessons from him. Visited with Bro. Jno Dyer (Supt. of S. S.). Was pained with the carelessness on part of parents as regards cleanliness about the home. Was unable to eat much on account of filth. -- Spent all the forenoon gathering the following herbs: blackroot bark, cherry root bark, white poplar, bark of sarsaparilla and burdock root. Used this to endeavor to purify my blood. Fasted all day. Visited with the saints. Wrote a letter to Grandfather Allred. Was not well at night.

Sunday Nov. 6 to Sat. Nov. 12, 1898

Today was Fast Day. Fasted and went to S. S. Spoke a few minutes to the School. -- At 11 o'clock Elder F. L. Wilson and I left for Franklin, Williamson Co. where we go to labor as regular elders. -- Travelled all day over one of the roughest countries I ever travelled over. I was not well which, in connection with our winding, rough course up Indian Creek which caused us to climb many fences, was a trial of my patience and strength. Rowed ourselves over the Kany Fork R. -- Had to talk and argue with Mr. McDaniel before he would take us in. We had bread (corn) butter, sweet potatoes (cold) and molasses for supper. Corn bread, cold sweet potatoes and molasses for breakfast. -- Rained all night making the roads very muddy. We commenced our journey at 7 o'clock. Travelled 13 miles to this place through much mud and a heavy wind. Was very tired and weak when we arrived at the home of Bro. Geo. Guinn's. -- Spent the day doctoring my face as it was very badly broken out in sores which pained me much. People called it the Barber's itch. Have been using consecrated olive oil on it for about four days. Commenced last night to use copperous. Saw the doctor who could not tell me any thing about it only that it was the cause of bad blood. The other two sick elders found shelter elsewhere and left me here to treat myself. -- Spent the whole of the day before the fire place at the home of Bro. Gwyn (now visiting in Utah) doctoring my face and blood. Wrote a letter to my sister and folks at home. Wrote one yesterday to Pres. Larsen informing him of my condition.

Sunday Nov. 13 to Sat. Nov. 19, 1898

Spent the Sabbath day in-doors and in a room by myself. My face was almost one solid scab and also the back of my neck. Ate my breakfast but had much pain in digesting it. Have been troubled of late with indigestion. It seems that the Evil One has been after me of late to a marked degree. -- Was in the house nearly all day. About the only company I had was "Aunt Tobe" the darky cook who calls herself a Mormon. Aunt Tobe told me all her troubles while I applied copperus to my face which was a sight to behold. -- My heart was made glad about noon when Pres. Larsen came in from White Co. -- Spent the day preparing bitters, writing letters and reading. Face some better but not well. -- Was in house most of the day with my afflicted face. Pres. Larsen broke the news for me for the first time that Pres. Rich had decided that I succeed him as president of this Conference. This caused serious thoughts in my mind as I have only been out in the work five months, and I recognize in Pres. Larsen a far superior man to myself. Was with Pres. Larsen all day receiving a few suggestions from him about the work of the conference. Read considerable in Exodus.

Sunday Nov. 20 to Sat. Nov. 26, 1898

Sent out a letter to the elders written on the hectograph. -- (Thanksgiving) Spent the day in the house. The children all went to Smyrna leaving Pres. Larsen and I here to have our dinner with "Aunt Tobe" the colored cook. She cooked us scalded milk biscuits and fresh peaches for our Thanksgiving dinner. -- Wrote Pres. Rich for a money order of \$10.50 to pay Pres. Larsen for a winter coat I bought from him. Also ordering the Southern Star, our conference paper, just getting out. -- In house nearly all day. Read considerable in Numbers. Sent a card home ordering my winter garments. Received a welcomed letter from Mother.

Sunday Nov. 27 to Sat. Dec. 3, 1898

Read from The Gospel by B. H. Roberts, "Man's Relationship to Deity", -- a fine article. -- Fasted all day for my own good, and the good of the conference. Retired to the hill near the house as the sun

arose where I held my morning services amid beautiful surroundings of evergreens. -- Took my regular every alternate day bath with strong lye soap, also greasing myself with sulphur lard and coal-oil, that I might free myself of the itch which has been on me for some time and which has become to be terrible. Pres. Larsen received a telegram from Pres. Rich to send two elders at once to the bedside of Sister Bigham in Humphrey Co. who is very sick. As there were no elders close at hand Pres. L. thought it best to go himself which he did at 1 p.m. leaving me to do his corresponding. -- Arose and made fire and then went to the woods for services after having scratched at regular intervals during the night. Sent a letter to Pres. Rich with a weekly report of the conference, after which I shaved. -- the first time since Oct. 28, over a month, which made me look like a new man. Cleaned up and went to Smyrna - the first time in over three weeks. Rec'd a letter from grandfather and grandmother also one from my brother J. G. in which he gave me some wise counsel and asked the same from me concerning keeping the company of Miss Hartley.

Sunday Dec. 14 to Sat. Dec. 10, 1898

Fast day; fasted. Feeling better. Was in the house nearly all day. -- Wrote a letter to my brother J. G. concerning his duties. Wrote a letter to Miss Mary Larsen of Mt. Pleasant with whom I have been corresponding and keeping company for over one year and 3 months asking to discontinue correspondence that I might set a worthy example in this before the elders. I acted in this from a sense of duty to Miss L. as well as to myself. Had my foot measured and measurements sent home for new shoes. -- Mailed the first number of the Southern Stars to the elders. -- Rec'd a copy of a letter from Pres. Rich from which we learn that Elder Robt. Baird has so far lost the spirit of his mission that he has asked Pres. Rich for a release. Pres. writes him a letter of love and persuasion. Pres. Larsen wrote his farewell letter to the elders.

Sunday Dec. 11 to Sat. Dec. 17, 1898

Pres. Larsen and I fasted and prayed in behalf of Sister Maggie Peterson of West Tenn. Spent the day and night about the home of Bro. Gwyn reading and writing. -- The weather was the coldest of the season being down to 10 degrees in the morning. -- Though a cold wind prevailed Pres. Larsen and I faced the same to go to Sister Mary Smith's, a widow saint, where we went ascertain her needs. -- Went with grip in hand as far as P. O. with Pres. Larsen where I parted with him to see him no more in the South. I was to go to Sparta, White Co. to perhaps meet Pres. Rich and assist in bring about a reconciliation between Elders Robt. Baird and L. R. Jensen who had quarrelled and separated and had been asked to meet me there. Pres. Larsen was in doubt whether to go home leaving the conference with this affair unsettled. I parted with the Pres. of Middle Tenn. Conf. with a light heart and proceeded on my way at 11:30 with biscuits for dinner in my pocket. -- Travelled seventeen miles that night and after one refusal met a damsel going to milk who smiling said that they had a bed for me. I went to the house where another daughter interceded for me before the mother, who was a widow with one grown son, would allow me to stop. I held a family meeting with them. Gave me my breakfast and biscuits and sausage for dinner. -- Travelled all day, twenty four miles in all, passing through portions of Cannon, Wilson and DeKalb Cos. As night approached my feet galled as I had averaged 3 miles per hour and not used to walking. I sought for shelter but was refused seven times despite my arguments. At length came to the last house (close) without crossing a mountain. They kept me if I would agree to talk religion. Were so afraid of me as to put me in an open room to sleep. -- Arrived at Bro. J. C. Watson's in rain, taking the conference records with me. Bro. Maynard's son Felix brought me across Falling Waters and five miles on my journey. Arrived at Prof. Newlin's (saints) at 3 p.m. where I made known my wants and he put me upon a blind mare, bareback, which I rode to Sparta, 5 miles distance arriving at dark. Met Elder Jensen.

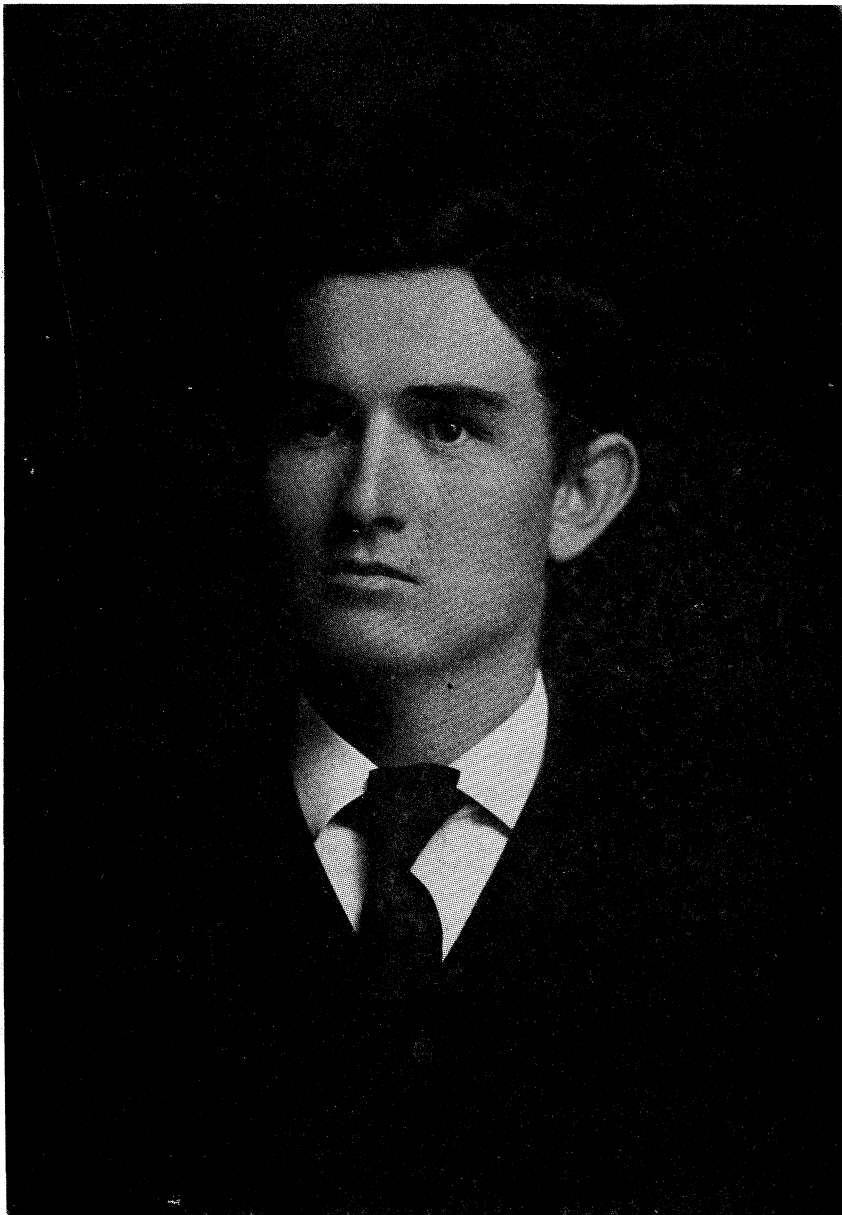
Sunday Dec. 18 to Sat. Dec. 24, 1898

Fasted. Went to D. V. Haston's where I met with and taught the lesson in S. S. held in Bro. H's house. Formed the acquaintance of some of the Saints of this place. Elders Baird and Jensen were both at S. S. -- Was anxious to see day come when I get my mail with the hopes of hearing some instructions from Pres. Rich. Went to the train and P. O. was disappointed. After dinner I called Elders Baird and Jensen together and held a meeting with them, in which I endeavored to show them the need for their repentance. They each spoke and expressed a desire to do better. I asked them if they would try it again and they said they would try. We

all went into the woods together and prayed after which I left them. They proceeded to Coffee Co. to labor together after nearly a month's separation caused by the work of the evil one. This removed considerable anxiety from my mind. -- Went to P. O. for the mail, met Elder Edmund S. Parkinson of Franklin, Idaho, who had come from Chatt. to meet Elder F. L. Wilson and failing to do so had been wandering among the hills west of Sparta; he was a quite badly disappointed boy when I met him and brought him to Bro. Haston's. Rec'd considerable mail from elders encouraging me in my position with their faith and prayers. -- Sent for my mail, was almost afraid to go because of drunkenness at Sparta. Men were drunk, fighting and blocking the walks with knives in hand, daring each other for a fight. Many a poor man was robbed of his money in exchange for whiskey. Rec'd a letter from Henry Lewis with eight dollars from the Missionary Committee at home as a means of helping me.

Sunday Dec. 25 to end of year 1898.

Christmas day! My first abroad. It was a beautiful day, warm and clear.. The firing of guns, fire crackers and etc. the night before as well as drunken yelling reminded us that on the morrow was Christmas. Was in company of Elder E. S. Parkinson of Franklin, Id. We fasted until two o'clock when we had our Christmas dinner prepared by the willing hands of Sister Haston. Was at S. School, where after dismissal at 12 M. we were treated to candy. In the afternoon everything was quiet unlike a Christmas at home, altho we were surrounded by kind friends. Spent the afternoon in reading; part of the evening in writing and conversing around the blazing fireplace. The people as a rule regard Christmas as they do the Sabbath without any solemnity. Retired at night at 9 feeling glad that the day is over. Sister Carrick made me a present of a silk handkerchief. -- Spent the day writing to the elders. -- Wrote and mailed a circular letter to the elders that they observe a special Fast day on Jan. 1, 1899 in behalf of our conference. -- Received a letter from Pres. Rich dated Dec. 15 calling me to the office of Pres. of Middle Tenn. Conference which had been mis-carried and failed to reach me sooner. Also one explaining my duties. Passed the last night in the old year at the home of Bro. and Sister D. L. Haston's two miles southeast of Sparta. Year 1898 closed.



Father as a missionary in Southern States Mission on April 10, 1899.

CHAPTER X.

MISSIONARY JOURNAL

January 1, 1899

to

December 31, 1899

1899

RECORD FOR THE RECORDING OF MY EXPERIENCES
AS A MISSIONARY IN TENNESSEE DURING THE YEAR

1899

Sunday Jan. 1 to Sat. 6, 1899

The first day in the New Year found me at the home of the kind saints, Bro. and Sister D. L. Haston's. The day was clear but a little cold -- snow enough to cover the ground. Met in S. School with the Saints at Bro. Hastons' where I taught the lesson to a good number of saints and friends. After S.S. we called a Sacramental Meeting where Elder Wilson and I administered the sacrament. Elder Wilson spoke to the people, I followed, when Elder Driver spoke. I told the saints that we need to meet every Sunday instead of once a month and announced meeting for next Sunday as the first of these meetings. Had a good meeting. Fasted all day. -- Commenced a letter to the saints. -- Wrote all day, was very tired at night. -- Sent letters to seven Presiding Elders to get their reports from Branches. -- Spent all day in attempting to write a hectographed letter to the elders. Brock my hectograph.

Sunday Jan. 8 to Sat. 14, 1899

Taught the lesson in the Sunday School. Held a public meeting in the afternoon at which Bro. and Sister Hill were present. Bro. Hill is a strong Methodist but would not dismiss meeting when I called on him. He and his wife are earnest investigators. I have him a "Mr. Durrant." -- West to town for my mail; the roads were very bad. Obtained No. 6 Southern Star and gave one to a gentleman living near Bro. Haston's, the ashes of which were visible next morning near the road. -- Today was Father's birthday. Was busy all day writing at Bro. Haston's. -- Held a family meeting and a very good conversation at night. -- At Bro. Haston's with Elder Barker attending to my correspondence. The report from the elders for week ending 6th inst. was the poorest of any sent in for over a year, showing that a spirit of negligence and in two cases contention had taken possession of the elders.

Sunday Jan. 15 to Sat. Jan. 28, 1899

Held S.S. where I taught the class. We held a well attended and very interesting meeting in which Elder (?) spoke on "Continuous Revelation" using Amos 3:5 as a text and showing that prophets are necessary for three purposes: 1. As a source of command. 2. As a source of warning. 3. As a cleansing power. - I wrote some individual letters and then occupied the remainder of the day on a circular letter of four pages to the elders. -- Spent all day in hectographing letters to the elders. Rec'd. a letter from Mother, Father, Gurnett and photos from Minerva, the two latter from Provo where they are attending B.Y.U. -- Wrote all day including a letter to Prof. Miller, Prof. Cluff and Miss Young at B.Y. Academy, Provo, and also a letter home.

Sunday Jan. 29 to Sat. Feb. 4, 1899

Held S. S. which I taught. Held meeting in which I spoke on "Apostacy" as a condition of the last days. Wrote to grandfather. -- Received word of the intention of Pres. Rich to release Elder H. E. Driver. -- As I went to Sparta I passed a man in a crazed condition because of intoxication, wallowing in the mud until he was hardly recognizable and yelling and cursing and declaring that he would shoot me, though unable to handle himself. -- Went to Sparta between rains late in the evening for my mail. The reports show a decrease in the work of the elders. -- Sent to Pres. Rich the report of the condition of membership, etc. of the branches as well as the work done by the elders of this conference for the year 1898. Making with what are scattered throughout the conference about 400 saints in the Mid. Tenn. Conf.

REPORT OF THE TRAVELING ELDERS FOR 1898

Miles walked - 44,383	Meetings Held - 4,070
Families Visited - 34,258	Public - 4,019
Families Revisited - 8,368	Family - 4,070
Rejected Testimony of Elders - 602	Total - 8,089
Refused Entertainment - 1,118	Gospel Conversations - 37,601
Tracts Distributed - 38,801	Gospel Letters - 519
Dodgers Distributed - 23,601	Children Blessed - 48
Books Sold - 1,997	Baptisms - 52
Books Given Away - 581	S. S. Organized - 2
Books Loaned - 603	Branches Organized - 0

At the beginning of the year the Conf. contained about 40 or more elders, some of whom had been here a long time and were able; at the close the elders were weak and numbered but 34. The branches are in a poorly organized condition - in fact, there is but one that is entitled to the name. The saints are weak in faith and unaccustomed to religious duties and hence very timid.

Sunday Feb. 5 to Sat. Feb. 11, 1899

Taught the S. S. Lesson, Leaflet 2, "Christ's Youth". Held Sacramental Meeting at 1 o'clock. I spoke on "Word of Wisdom" and the "Sacrament", then asked the few saints present to speak - one bore his testimony and two refused. -- Compiled for publication the following weekly report for week ending Jan. 28, 1898.

REPORT OF M. TENN. CONF.

Miles Walked - 748	Books Given - 12
Families Visited - 987	Meetings - Public - 54
Families Revisited - 130	Families - 44
Rejected Testimony - 29	Total - 98
Refused Entertainment - 48	Gospel Conversations - 560
Tracts Distributed - 1,033	Letters - 17
Books Sold - 27	
Books Loaned - 19	

Elder W. P. Murray was disabled; Elder W. P. Parkinson was called away, making 33 elders at work on above report: besides the weather and roads are terrible. --

At "Pa" and "Ma" Haston's. Weather very cold going to 7 degrees below zero. -- Read and wrote. The nation is stirred to the center by the recent election of the polygamous Hon. B. H. Roberts to U. S. Senate. Ministers are every where roaring. U. S. recently had a battle with Phillipinos. -- Tonight was the coldest night of the year. Wrote a circular letter to the elders touching on a method of holding our future conferences in the large cities rather than in the countries; also of gathering data for a conference record and also making appointments for our Council meeting to be held on 24 and 25 inst.

Sunday Feb. 12 to Sat. 18, 1899

Cold. Cold. Weather cold with about two inches of snow on the ground. Held S. School but no meetings as people did not come out. Fasted as usual on Sunday. Wrote home to Father and Mother. --

Sunday Feb 19 to Sat. 25, 1899

Held S. S. Had a good crowd. After which I held meeting and spoke to Saints and friends on the "Gathering of Israel". -- Late in the evening left Bro. Haston's and went as far as Mr. Carrick's whose wife is a saint on my way to a Council meeting to be held at Tullahoma, Coffee Co. on 24 inst. -- After a walk of 20 miles on the ties to avert the mud, I came to this place and found entertainment with Alex Montandon, who gave me the best they had. Were very attentive, bought a Ready Ref. and extended a standing invitation to call and see them. Had an ensuing argument with a "Sanctified" man as he walked and talked to me as we went along the tracks together. -- Left Roland Station in a slight rain. Crossed on foot on the ties two R. R. bridges said to be 133 feet from the water. The country is so broken that my path - the R. road - is either a cut or a fill, with the track is either sloping up or down grade. Men, mostly darkies, were all along the track bolstering it up with rock to keep it from sinking in the water and mud which comes freely from beneath the ties as the cars pass over them. -- As it was snowing and I was tired from having walked two days on the ties, I used my clergyman's rates in purchasing a ticket from Summitville to Tullahoma - 18 miles distance - and took the morning train arriving at about 8 o'clock. -- Went early to a room in the Herrican Hotel appointed for the place of our Council meeting with the elders.

At 9 o'clock we began to shake each others hand including that of beloved Pres. Ben E. Rich. At 10 a.m. all were present and our meeting began by singing and prayer. Roll was called to which 19 elders responded by a hearty "present". I then spoke at some length reporting the condition and work of the Conference and advising and counselling the elders on their duties. Pres. Rich then called for a brief report from each elder, who told how he felt and of his success. Whether or not he was married and if so how many children. Pres. Rich then spoke with force and power for some time instructing us in our duties -- to preach the Gospel with courage and faith. Many and timely were his instructions to us, which were much appreciated by the elders present. Elder Robt. Baird had for some time been unwell as well as Elder J. P. Creer; both were administered to before meeting adjourned. At 8 a.m. took train for Nashville, Tenn. There visited both houses of the legislature and saw the contention, confusion and indifference of the members of that body of law makers. Had my picture taken. (See next page)

Sunday Feb. 26 to Sat. Mar. 4, 1899

Awoke and found that heavy rains had so raised the water in the creeks that the man of the house said we could not reach the school house where our second Council meeting was appointed at 9 a.m. before 1 p.m. if it rained no more.



This picture received on father's mission in January, 1899, from his sister, Minerva. It was at a time when his brother, John G., his sister, Minerva, and he were all three attending B. Y. Academy at the same time.

Undiscouraged, however, and with faith we mounted three horses -- Elder C. H. Wentz leading the way - we traveled through rain a distance of seven miles, crossing high streams of water, until within sight of the little school house situated on a hill in a sparsely settled neighborhood, where we had appointed to meet. In trying to ford the last high, swift stream of water the horse which I was on lost it's footing under the weight of two riders and fell. I got a good wetting on my lower limbs, which was soon dried before a fire, and after all the elders had been carried over, our meeting began at 11 a. m., all the elders being present but one pair -- all badly covered with mud, yet with a smile on our faces we sang the songs of Zion.

After a day of excellent instructions Pres. Rich returned that night to the R. R. station and elders were sent to places where lodgings and supper were prepared. -- At 10 a. m. our meeting was resumed, all the elders being present. I spoke to the elders at some length on their duties and on the arrangement of their work. Elder C. H. Wentz was chosen as my second counselor in place of J. P. Creer who was called into the office at Chattanooga. The elders were given their companions and fields of labor and meeting adjourned. At this meeting Elder Emery Barrus of Fairview, Wyoming, was chosen to succeed Elder R. G. Lowe. At night we held a public meeting at which several of the elders were present and spoke and sang together. -- Tues. -- I held a short meeting with my counselors Elders M. A. Stewart and C. H. Wentz, also Supt. of S. S. Elder R. G. Lowe,

in which I spoke of the duties attending such responsible positions. Elders Stewart and Wentz made preparation to begin to travel among the elders beginning their visits at Summer Co. Elder Lowe and Smith went to Giles Co. in interest of S. S.

Commenced my return trip to Sparta. Stopped with Columbus Hamblin. -- After our spiritual feast I was prepared to walk the ties in a glad mood. Sold two books in the morning, went to Lebanon and sold three more to a colored barber while he was shaving me -- one B. of M., one Ready Reference and one Durrant. Stopped five miles from Lebanon with A. J. Marler. -- Rained on me while on my march from Mr. Marler's to Judge Webb's hotel in Smithville, a distance of 32 miles, some five of which I rode. Took dinner with Henry Jones who told me that I might get dinner with him until I told him who I was and how I traveled, when he began to abuse me and would not and did not listen to reason, but said everything mean against the "Mormons". Gave his wife a dime for my dinner - tract refused. -- Came here from Smithville to the home of Bro. J. C. Watson, saints, whom I passed the night with. -- Spent the day at Bro. Watson's as my mail was coming here. Had a terrible black storm during night with rain and lightning.

Sunday March 5, to Sat. March 11, 1899

Went to Sunday School (L.D.S.). Gave them some suggestions on how to study and handle the leaflets. Administered to Supt. John Dyer later at the home of J. C. Watson. Spent the night with Harvey Maynard. -- Spent the day visiting among the saints soliciting subscriptions for "Star", and writing. Stopped at Bro. Kilgrow's. -- Snow, cold, stormy. Visited among the saints. Stopped with Bro. J. W. Maynard. -- Visited among saints. Sold two books. -- Administered to Sister Kilgrow. At 2 p.m. left for Elijah, White Co. Bro. Harvey Maynard taking me six or seven miles. Arrived at the home of Bro. Nowlin, saints, at dark. Had a good time with this family. -- Resumed my journey to Sparta where I found my old friends, the saints, well and ever ready to bid me welcome; but the people in town regard a Mormon elder with hatred. -- Spent the day in writing and looking after my mail.

Sparta, White Co. Sunday March 12 to Sat. March 18, 1899

Taught the S. S. which was well attended. Held meeting in which I spoke on "The Duties of the Saints." -- Farmers are putting in crops and everywhere plowing. -- Went in company with W. C. Medley to the home of A. J. Swafford and wife who have to some extent been studying the Gospel; where I put in all day talking to them on the Gospel. Also obtained from him some natural relics, some tobacco, peanuts, and from Bro. Medley gourd seeds to send home. -- Went to town for my mail. Sent off 23 rolls of papers, Stars and News, to elders and saints. Sent Pres. Rich \$11.40 money to be placed to my credit; \$7.00 received from Missionary Committee at home. -- Was at Bro. Haston's writing all day, when Bro. A. F. Lee arrived from Iualls, Overton Co. Tenn. to receive instructions before beginning his labors as a missionary in our Conference. -- I ordained Bro. Andrew Forrest Lee and elder and instructed him as to his duties in preaching the Gospel. Went as far as Sparta (from Bro. Haston's) where we parted, he to go to Cannon Co. to join Elder M. B. Poole in the regular missionary work. -- Spent the day in writing a circular letter to the elders.

Sparta, Sunday March 19 to Sat. March 25, 1899

Held S. S. and also meeting where I spoke to the saints upon their duties. Wrote home. -- Went to town, and attended to my mail. Tried to sell the Post Master a book, but failed. Received some lucerne seed from Father for Bro. Haston. -- Spent the day in writing; among others wrote a letter to my old friend Sam E. Hinkley. Elder H. E. Driver came in afternoon on his way home. -- Spent the day in writing and conversation with Elder Driver. Weather warm. Elders in Robertson Co. were visited by a mob in trying to perform a baptism. Spent day in writing. Received a letter from my sister Minerva containing my patriarchal blessing. -- Elder Driver and I visited most all day among friends

and saints. -- Went at 4 o'clock in the morning with Elder H. E. Driver to the train on his way home. Spent the day in writing a circular letter to our Training Elders.

Sparta, Sunday March 26 to Sat. April 1, 1899

Held S. S. which I taught. Held meeting; spoke one hour and a half on "The Restoration of the Gospel". -- At Bro. Haston's in the morning; left there and went to Elijah and spent the week with the family of Bro. and Sister Jas. E. Nowlin, whose father held a commission from Governor of Missouri to exterminate the Mormons. -- At home of Bro. Nowlins. Had some very pleasant conversations with the family. Sister Nowlin was one of the first in this neighborhood to receive the Gospel and endured much opposition. -- Spent the day at writing. Rained very hard during the night. -- Spent forenoon in a conversation with Mrs. Cope, a school teacher, on the Gospel. -- Wrote a circular letter to the elders on the need of fearless testimonies being borne to this people. -- Returned to Sparta. As I passed through the streets the people viewed me in disgust.

Sparta, Tenn. Sunday April 2, to Sat. April 8, 1899

Held S. S. and meeting in which I administered the sacrament and spoke on the duties of the Latter-day Saints. After meeting I went with Bro. Medley over to the Bare Cove schoolhouse where we saw a pitiful attempt to organize a S. S. that would run out the Mormon S. S. It was little above child's play. -- Rained nearly all day; was at Bro. Haston's in house all day busy writing. -- Went to town with my mail. Weather very wet and road terrible. -- Spent part of day with Bro. Aikins and family where I had a good dinner and a long talk. -- General Conference convened at S. L. City. Went to town a foot through heavy mud. -- Spent the day in writing. -- Weather cold, white frost. Spent considerable of the day in Sparta.

Sparta, Sunday April 9 to Sat. April 15, 1899

Held S. S. and meeting in which I spoke on "The Divinity of the Book of Mormon." Wrote home at night. -- (house of Bro. J. E. Nowlin) Came from Bro. Hastons' to this place on my stopping at the editors office of the White Co. Favorite and talking to him on Mormonism. -- Wrote a letter to my sister and sent her my photo as I did also to mother. Wind blew all day. Elder H. E. Duffin returns home with an honorable release from this, his second mission filled. -- The first real spring day. The spring is very backward. Read most of the day from New Witness for God. -- Spent the day at Bro. Nowlin's reading, visiting their neighbors, especially Mrs. Browles who was very much prejudiced. -- Came here from Elijah - alone and a foot - a distance of twelve miles on an invitation of Bro. Harvey A. Pinegar to assist in some baptizing. Found the folks (saints) consisting of three families well, save Sister Pirtle. -- Today was one appointed for the baptizing of some of Bro. Pinegar's and Bro. Turner's children. Elders I. W. Parry, A. M. McMullin and I went to the waters edge where a large crowd assembled to satisfy their curiosity. Elder McMullin and I spoke on the necessity of a proper observance of the ordinance. Elder McMullin and Elder Pinegar (native) then baptized four children of from 8 to 16 years of age, after which we held a confirmation meeting at the home, where I spoke to them and those assembled on their duties, and we then confirmed them. I confirmed Julius Jones, son of Bro. J. F. Turner's wife by her first husband - a member of the Church of Jesus Christ of Latter-day Saints. The result of these baptisms was the occasion of much regret and hard sayings on the part of the step-grandmother of the children who claimed to have the Holy Ghost.

Pinegar, DeKalb Co. Sunday April 16 to Sat. April 22, 1899

With the counsel of the other elders I organized a S. S. in the morning with officers as follows: Harvey A. Pinegar, Supt.; John F. Turner, 1st Ass. Supt., J. M. Tirtle, 2nd Asst. Supt. and Secty.; Julius Jones; Treasurer; Thulie Jones, Chorister; Mrs. Hannah D. Turner teacher and Mrs. H. A. Pinegar literature leaflets and hymn books. In the afternoon I spoke to a good crowd in the open air on the "Divine Authenticity of the Book of Mormon". At night I spoke at the Prosperity schoolhouse on "Church Organi-

zation." -- In connection with the regular elders of DeKalb Co. I visited the home of a sick sister Pirtle where we administered to her and spoke encouraging words. When I left I came back to the home of Bro. Nowlin. -- Spent forenoon in writing letters. Afternoon I visited a family by name Mrs. Browles who were before my first visit very much prejudiced, since then are very friendly. Wrote a sketch of my life to "Star". -- Spent the day at Bro. Nowlin's reading and conversing. -- (Home of Bro. Haston's) The trees are in leaf and bloom, the air warm and balmy. I left Bro. Nowlin's for Sparta where I found all the saints well. The time of my labors from April 20 to 29, 1899 was spent mostly at writing at home of Bro. Haston's. -- I had a warm discussion on the streets of Sparta with a man named Quarrels, at which a crowd gathered and expressed their sympathy with him. Had an evening's talk with Prof. Billingsly of Spencer.

Sparta, Sunday April 30 to Sat. May 6, 1899

After holding a public meeting at the home of Bro. Haston I went to Elijah and held a public meeting and organized a S. School at the private house of Bro. Nowlin's with Bro. Nowlin as Supt.; his wife chorister; his two daughters Secretaries; and Mr. F. Cantrell as treasurer. -- Came here from Elijah today over a very rough road, yet one of beautiful scenery on my way to Chattanooga to meet Pres. Rich, Presidents of the various conferences, and two of the Apostles from Zion in Council meeting. -- After a very warm and lonely walk through the mountain paths I came to a farm house after all had retired and received a bowl of corn bread and milk. -- After a long walk I came to this city (Dunlap). It is in a long, but very narrow valley, at the base of the Cumberland Mountains. On my way I had several scraps on religion, but was to a house by the name of C. H. Jones for dinner at Sequatchie College where they cried out, "There's a Latter-day Saint". I was made welcome indeed by Mrs. Jones who said she loved to see a Mormon grip. I left her in tears, to some day join the Church. Coming to this place I managed through a little persuasion and the help of the Lord to get a lodging place at the Rankin House, where the closing lines of this journal are written, while I sit in a large, well-furnished room alone because I am a Mormon; for which I thank Heaven. Even that I am counted worthy to suffer reproach for the name of Christ. I go tomorrow across the Cumberland Mountains to Daisy, hence to Chattanooga.

BOOK III.

DIARY OF ELDER J. URBAN ALLRED

A continuation of the important events of my missionary experiences while laboring as a missionary abroad in the State of Tennessee. Continued from Diary No. II.

The following brief sketch of my life appeared in the Southern Star which was written by my own hand, save the closing sentences. Also the accompanying portrait accompanied the sketch in the Southern Star of April 22, 1899; No. 21, over this caption:

ELDER J. URBAN ALLRED

PRESIDENT MIDDLE TENNESSEE CONFERENCE

Among the earliest settlers of the now prosperous state of Utah, but then the heart of the American desert, were the forefathers - the great grandparent and grand parents of Elder J. Urban Allred. Sixty-eight years ago they were gathered in the Gospel net, and left their home in Marshall County, Tennessee, to share the lot of a people whose good fortune it was to be driven from Missouri to Illinois and subsequently to seek refuge among the valleys of the Rocky Mountains, where they assisted in surveying and settling Salt Lake City. All the hardships, deprivations and heroic efforts of those sturdy pioneers, the

manifest fruits of which are now evident, were shared by his foreparents, who lived first at Salt Lake City, then at Big Cottonwood, and subsequently were among the first settlers of Lehi, Utah County, Utah, where his parents, who are among the first of Utah's native sons and daughters, have since continued to live, and where he was born May 21, 1874.

During the first ten years of his life his parents lived on a ranch, where they engaged in stock-raising and farming, at which he took a complete course. Later they moved to a better location of educational facilities, where he attended school during the winter seasons and assisted his father on the farm during the summer.

At nineteen years of age, by the request of his parents, he entered the Latter-day Saints College at Salt Lake City, but attended less than one school year, when a call by the Church for his father, Elder James Allred, to take a mission to Virginia, necessitated his leaving school and assuming the management of the farm work at home.

The desire for education had, however, been kindled, and was not entirely to be extinguished. In January, 1894, he entered the Brigham Young Academy at Provo, Utah, and continued during the winter months, as he did also the winter following.

In 1895 the return of his father from the missionary field created greater opportunities for education, and he continued his academic course at the beginning of the session, where he identified himself with the ecclesiastical and educational societies of that institution. Much to his advantage subsequently he held official positions in several of these societies. During the month of July 1897, there came a call to do missionary work in the Southern States, and the following year was the date made for him to leave. This permitted him another year in the Brigham Young Academy. September of this year, 1897, he became a candidate for graduation honors, and was elected president of the senior Normal class, with whom he graduated in May 1898 with flying colors.

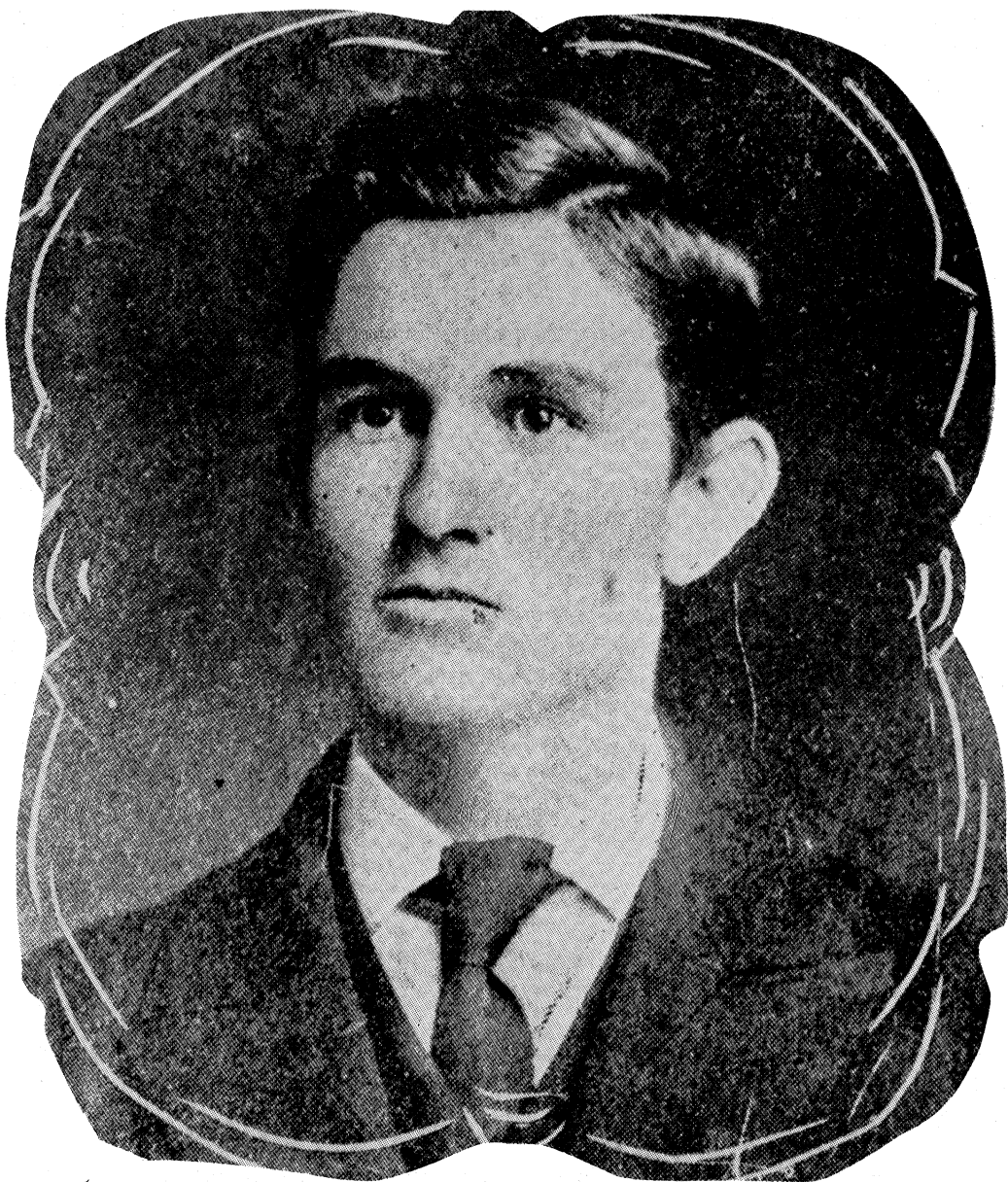
No little disappointment was felt when, within one week of the date of his departure for his mission, there came a release from the First Presidency from his missionary labors to the Southern States, and a call to labor under the direction of Supt. Dr. Karl G. Maeser, superintending a Church School in Arizona.

When, however, he expressed a preference for a mission to a Church School, and interviewed Brothers Maeser and Reynolds at Provo on June 12, 1898, they told him to go on his mission, which he did, leaving home June 16, 1898.

Elder Allred arrived with the regular company of elders at Chattanooga on June 20, 1898 and was assigned to the Middle Tennessee Conference. The first month of his work was that of a canvassing Elder. At conference last July 24, he was chosen to travel among the elders, which position he held until November 15, when called to travel with President Larsen until the latter was released Dec. 11, 1898, when he was installed as president. Chose for his counsellors, Elders M. A. Stewart of Mesa, Arizona and J. Preston Creer of Spanish Fork, Ut.; and later, March 26, Elder Charles H. Wentz of Provo, Utah, to fill the vacancy of Elder Creer, when the latter was transferred to this office.

Elder Allred has enjoyed health and his labors very well since his sojourn in the South, and has a desire, above all others, to do his duty in the cause in which God called him, until it shall be said "enough". Elder Allred is a good, live, energetic man, whose work speaks for itself wherever he goes. His reports indicate a careful, painstaking man; and the Elders all love and respect him, as do all with whom he becomes acquainted.

Sparta, Tennessee, May 15, 1899



Picture of J. Urban Allred from "Southern Star", February 25, 1899

The following Conference Presidents of the Southern States Mission met at Chattanooga, May 6 and 7, 1899.

Conference Presidents:

L. R. Anderson, (Chatt. Conference) of Sanpete, Co. (later Pres. Manti Temple).
Jos. F. Pulley, (Va. Conf.) American Fork.
W. E. Dawson (E. Tenn. Conf.)
C. O. Christensen (Ga. Conf.) Brigham City, Ut.
Jos. Skeen (N. Ala.)
Chas G. Parker (Fla. Conf.) Hooper, Utah
J. Urban Allred (Mid. Tenn.) Lehi, Ut.
Lewis Swensen (N. Carolina) Moroni, Sanpete, Ut.
Geo. A. Day (S. Carolina) Oakley, Idaho
Thos. R. Condie (Miss. Conf.) Morgan, Ut.
R. L. Mendenhall (E. Ken) Springfield, Ut.
David A. Broadbent (La. Conf.) Provo, Ut.
John Henry Willis (South Alabama Conf.) Snowflake, Ariz.

Chattanooga, Tenn. May 6, 1899

The following notes were taken from a Council meeting of the above named Presidents of the Southern States Mission called by Pres. Ben E. Rich at Chattanooga, Tenn. at which Apostles John Henry Smith and M. F. Cowley were present and gave many valuable instructions. Meetings for the Presidents were held all day Saturday where the Apostles made remarks of which the following are a few:

Apostle M. F. Cowley

The essential qualification is the Holy Ghost.

Lightmindedness and foolishness is destructive of dignity. Must have the constant promptings of Holy Ghost. Without it no amount of instructions will do. We want friendship, but not at the sacrifice of their salvation.

There are tens of thousands in this land who have not shown that they are favorable. He said "You will yet see the fruit of your labors."

Apostle John Henry Smith

Don't destroy individuality, but cultivate Holy Ghost. Don't copy. Don't become a machine.

The Lord will not desert you if you are faithful. Thinks that a brighter future awaits us in our labors.

Impress people that our doctrines are the Lords.

Don't assume what you are not.

Emphasis on law of tithing. Word of Wisdom. Welcome among friends. Teaching principles of Gospel before baptism. Uniform records in branches and S. School. Every pair of elders should partake of sacrament. Children under eight may partake of sacrament. Washing of feet in closing Counties forbidden.

Tell Elders that they can get any priced good they desire.

Above every qualification get the Holy Ghost to guide you.

Our debts to Commissary should be paid if now at some time or other.

Every elder made covenants with God to be worthy sons of God, upon whom rests much responsibility. The power of God will rest more upon the servants of God and those who reject your message will receive the judgments of God.

Don't depreciate the labors of those whom we follow.

We will not stand free from the blood of this generation if we fail to declare that the Father and the Son commissioned Joseph Smith.



First Annual Conference of the Presidents in the Southern States Mission
held at Chattanooga, Tenn., on May 8 and 9, 1899. J. Urban Allred - No. 18.

Let those who apply for baptism show fruits meet for repentance.

Council Meeting May 9, 1899

Before an ordination to the Priesthood there should be communication between Elders and Conf. President, and if necessary between him and President of Mission.

Don't be in the company of lone women.

Gospel should be taught positively.

It grieves the Spirit to preach the Gospel where it is not wanted.

Sunday May 7 to Sat. May 13, 1899

Sacramental Meeting: -- The Elders fasted and met at 9 a.m. At meeting the Spirit of God was abundantly manifest. After partaking of the Sacrament we each bore our testimony. Elder Lewis Swensen, Pres. N. C. Conference, had the gift of tongues and the interpretations thereof. The instructions of the tongue were to the elders assembled and were that God would acknowledge them and their labors if they would be more united. Elder Stewart prophesied that if we would go forth with a faithful heart that we would win: that the mountains of prejudice and opposition would flow down before us. Apostle Cowley predicted that greater power would rest upon the elders than heretofore. The interpretation of the tongues said that the Lord was pleased in the calling together of the Conference Presidents, that greater efforts would characterize the labors of the elders in the future in gathering out the honest in heart.

Sunday evening we held a public meeting in the Auditorium in Chattanooga. Apostle M. F. Cowley spoke to a fair congregation. About forty elders were present. -- Held Council Meeting at nine in the morning. At which the various Presidents made a complete report of the condition of the respective conferences and such subjects were discussed as pertains to the promotion of The Cause. In the afternoon the Conference Presidents had a photo taken and afterwards took a trip up on Look-out Mountain over a car that climbs sixty-six feet to the hundred. At night we again held a public meeting in the Auditorium at which Apostle John Henry Smith spoke upon the "Gospel and the History of the Mormons, the Restoration of the Gospel," etc. --

In the morning we again met in Council meeting where we were given many valuable instructions. Our last meeting of a most profitable and enjoyable Council session of Conference Presidents was held. I rejoice that I have the great privilege of beholding the faces and of being identified with such a noble class of choice men. --

With sad thoughts of parting our brethren parted for their respective conferences filled with the Spirit and instructions. It was indeed painful to part from each other. After taking dinner at the Rossmore Hotel I left my old friend David Broadbent, Pres. of the Louisiana Conference, with a hearty grip of the hand and a "God bless you." He to take train for Louisiana, I to walk again over the Cumberland Mountains back to Sparta, Tenn., headquarters for the Middle Tenn. Conference. --

Came this day to Daisy, Hamilton Co. Tenn. and sought a night's entertainment at the home of a widow who kept boarders. I explained to her my mission, who I was, and that I traveled without purse and scrip. She said that I might stay providing the Cumberland Presbyterian preacher boarding with her would have no objections. He was called and I pled my own case, but he soon changed his smile to an angry frown and refused me entertainment on the grounds that he was the man of the house. I then gave him a very practical lecture on practical charity. And when he turned me away I asked where the next preacher lived that I might also test his religion. --

After a long walk of twenty-four miles over a lonely road across the Cumberland Mountains, a road filled with most beautiful scenery from woodland forest in full leaf and bloom -- I arrived at the home of a man by the name of Jones who were anxiously awaiting my return. -- Had a long walk part way through rain. Stopped with a member of the Church by name Harmon Myers, who subscribed for Star. The same was placed to my debit at office. Money to be collected later. -- Arrived safely at home of Bro. and Sister Haston after a hard walk of about 160 miles. Found the saints well and glad to see me, but Sister Haston was grieved to see how thin and hollow-eyed I looked.

Sparta, Sunday May 14 to Sat. May 20, 1899

Held Sunday School and a public meeting with the saints. Weather very warm. -- Was very busy in looking after the mail; in securing Newsboy rates of one cent per pound on second class matter and re-mailing News, Stars and Improvement Eras to elders. Also fore part of week in writing a long circular letter of instructions to the elders. -- Came here late last evening to attend a conference of the Bozarth Branch previously appointed. Met eight elders in Council meeting early in the morning, where I spoke to them on these, among other subjects, part of which instructions had been written in above mentioned letter:

1. Necessity of supporting our commissary kept in connection with this Mission.
2. Qualifications for ordinations to Priesthood and the need of every elder before ordaining any one to report and to receive the support of Pres. of Conference.
3. Qualifications of applicants for baptism. That they must be believers, having been thoroughly converted.
4. Necessity of elders teaching the saints and reporting cases of evil among them.
5. Need of elders to partake of sacrament each Sunday.
6. What constitutes a visit, a re-visit, a gospel conversation, a family meeting, etc. etc.
7. Necessity of greater faith and works.

At 10 a.m. and at 2 p.m. and at 8 p.m. we held public meetings. -- (May 21) Today was my birthday, having reached the age of my twenty-fifth year. It was most pleasant by being spent in holding another Council meeting with my brethren at 8 a.m.; and in meeting an eager crowd of listeners at 10 a.m. in conference capacity. I spoke briefly in the morning. After partaking of lunch on the grounds, we again assembled at 2 p.m. The house was filled. Elder Wentz spoke briefly, after which I spoke about one and a half hours on "The Divine Authenticity of the Book of Mormon". -- Monday and Tuesday of this week was spent in visiting in connection with my counselors, Elders M. A. Stewart and C. H. Wentz, some refractory members of the Church who had denied their standing in the Church. Lee Ashburn, said he wanted his name removed from the books and would not talk. Timonthy Williams and his brother, Joseph Williams, were melted and after labor with them each expressed a desire to do better. Other members were visited and talked with, including Bro. Henry Henley, whom we found sick in a shattered frame of a house without anything to eat and no one to supply his wants. His wife was dead and he, with his five intelligent-looking, though dirty and poverty stricken children, presented a most pitiful picture. Elder M. A. Stewart and Wentz each had a dollar, which we freely gave with our blessings. -- I came back from Bozarth to Sparta to look after my mail.

Sunday May 28 to Sat. June 3, 1899

Was joined by Elders Stewart and Wentz in holding a conference with the saints at the home of Bro. Haston. We held three public meetings on Sunday besides Sunday School. -- Today we baptized two of Bro. Jordan Sherrell's children, Mary Elenora and Martha Luella. Elder Chas. H. Wentz did the baptizing. Elder M. A. Stewart confirmed the first and Elder J. Urban Allred confirmed Martha Luella. -- Miss Mattie Clara Akin, daughter of Bro. A. Westley and Molley Ann Akin, born Feb. 13, 1886, having applied for baptism, I baptized her in the Calf Killer, May 29, 1899. She was confirmed same date by Elder M. A. Stewart. Held a public meeting at night at home of Bro. Haston, where Elder Stewart spoke on I Cor. 13 chapter. -- After making ready I had the peculiar sensation of bidding goodbye to the family of Bro. and Sister Haston and in leaving their hospitable home, where for the greater part of the five months just past, willing hands ministered to my every comfort. It was like leaving home. Sister Haston cried like a child. I left in tears, with this hope and prayer, that they whom I was leaving, may through faithfulness obtain the blessings of eternal life. Sister Haston had been to me a mother. She said, "When 'you all' go I would not give a cent for this country." Elder Stewart traveled very slowly as he had been fasting for three days, to the home of Bro. Medley. I went to the family of A. J. Swafford, who are friendly to us. Afterwards to Bro. Akins, where we held meeting in which I spoke. -- Elder Stewart, Wentz, and I came to the home of Bro. and Sister Nowlin. We held a family meeting. Elder Wentz and I spoke. Also visited

Mrs. Browles and daughter who are investigators. Weather is very warm. Wrote a letter to my parents. -- Elder Stewart and I took our final leave of saints and friends at Sparta and Elijah and turned our faces towards the city of Nashville for the purpose of establishing our headquarters there and of opening up that city for the future work of our elders. We came to Pinegar, twelve miles distance. When we retired to the woods for prayer some unseen power struck Elder Stewart two blows on the back of the head. Held a family meeting with the two families of saints there. -- After a very rough walk of twenty-four miles through very beautiful scenery, we came to this place and was entertained by a man named Flite. -- A very hot walk of over 23 miles over very dusty roads brought us to the home of P. B. Northcott and family. Sister Northcott was baptized by Pres. John Taylor shortly after the martyrdom, but fell away not seeing an elder for twenty-nine years; during which time she joined the Christian church. She has recently been again baptized into the Church, so that our visit with them was a very pleasant one.

(On way to Nashville) Sunday, June 4 to Sat. June 10, 1899

Today was Fast Day which we observed until after the afternoon meeting held with the family of P. B. Northcott in which I spoke about one hour on the "Holy Ghost and Church Organization". We also administered the sacrament in a meeting for that purpose to Sister Northcott and partook ourselves. -- After selling John Northcott a Gospel we began our days journey towards Nashville carrying our coats as the weather was very warm. At the city of Murfreesboro we visited the editor of the Independent Banner, Mr. Henderson, and inquired who the writer of a disgustful piece in his paper, under the head of "Mormonism" and signing the initials "J.J.H." was. He readily told us that the person was J. J. Harris of Rocky Fork and said he would, to be fair, grant us as much space for our reply. Whereupon I wrote a short letter in reply headed: "Mormonism Speaks!" Came to Bro. Geo. W. Gwyn's whose home has long been free to the elders. The family were well. Bro. G. has recently returned from a visit to Utah. He attributes his present prosperity to a prophesy uttered by Elder B. H. Roberts promising Bro. G. blessings for entertaining the elders when Bro. G. was in very poor circumstances. -- Spent the day in writing and reading; some from Times and Seasons published in 1844 at Nauvoo, Ill. by Elder John Taylor. This book I obtained from among the papers of Sister Susan Jane Northcott at Halls Hill, Rutherford, Co. Tenn. -- Elders Osborne Richins and John Kingdon having come here to obtain summer clothes, we held meeting with them in which I spoke very plain to them in doing wrong in leaving their County Davidson. They each spoke and were moved to tears and testified that my words to them were inspired of God. -- Left Bro. Gwyn's at Smyrna at 9:30 a.m. to walk to Nashville. Visited Sister Gwyn at her brother's home at LaVergne but did not enter the house because of the prejudice of the family against us. Had a very hot walk of 20 miles. It was the prayer of Elder M. A. Stewart and I that the Lord would open the way before us that we might have friends and means to establish headquarters for the Middle Tenn. Conference in Nashville. When within three miles of the city, traveling along a dusty pike, two men overtook us in a buggy, with an invitation to carry our grips.

We explained who we were, whereupon they marveled at our faith at being in a strange land without money. One was a Nashville man by name Jas. Turner, a merchant on Market street, who gave us fifty cents. The other, whose name is Mr. Anderson, a drummer from New York City, without us soliciting it, to our surprise passed over ten dollars, with instructions to use two dollars of it or more if we needed it, and return the same to Turner Bros. store in Nashville. He did not expect to see us again, yet he had confidence when the Lord softened his heart to trust us with that amount. We were to him entire strangers. This was to us a manifestation of God's providence. Thus we were prepared to pay our way at the Commercial Hotel where we had supper and bed for \$1.25. This was our first night in the city of Nashville. --

Began our work in the city with fasting. As the weather was very warm I grew very weak without water. Did some letter writing in our room in Hotel in the morning. In the afternoon at 3 p.m. we called on Mr. Turner, our friend whom the Lord raised up the evening before, with whom we went to the Mayor's office. He (Mr. Turner) made us acquainted with Mayor Dudley, whom we found to be a very congenial and fair-minded man. We told him our purpose in the city and our call on him was for the purpose of getting his consent and protection in tracting the city of Nashville. He consulted his legal adviser for a moment and then told us that there were no objections to our preaching and distributing literature; that we would be

hereafter regarded as other ministers of the gospel. We had a sociable chat with him and expressed at leaving our appreciation of the spirit of liberality and fairness shown us.

We were also made acquainted with some leading attorneys and also a Salvation Army leader. On invitation of Mr. Turner we took supper at his elegant home where we were royally entertained for the night. Here we had a long conversation of polygamy and Utah and we found how the educated people of the world, as well as the ignorant, have been deceived concerning "Mormonism". We found in this family wealth, but also unbelief in the Gospel, and, as in nearly every home, a spirit of aversion to the principle of plurality of wives. Verily it is so that the minds of mortal men seek darkness rather than light, and that none but the purest of men and women can endure the doctrine of polygamy. -- Today was partially occupied in a visit to the editors office of the Nashville American and Nashville Banner, the leading newspapers of the city. Here we were received with courtesy and mention was made in fairness that we were in the city and why we were here. The following is from the Nashville Banner of June 9, 1899:

MORMON ELDERS

J. Urban Allred of Lehi, Utah and M. A. Stewart of Mesa, Arizona, are in the city for the purpose of establishing a mission here. Their Church is called "The Church of Jesus Christ of Latter-day Saints." Elder Allred is the Presiding Elder of the Middle Tennessee Conference which has a membership of thirty-eight elders. The headquarters of the mission in the Southern States is at Chattanooga, and there are five hundred elders in the South. Altogether there are 1700 elders in the world. The membership of the Church numbers 500,000 confined chiefly to Utah and adjacent states. The elders here deny that they teach polygamy and say that it is a dead issue in their church.

The above is as near the truth as could be expected considering that it was written by a Methodist Preacher's son who said that he considered it his bounded duty to honor his family by remaining a Methodist. Said he: "You might just as well convert Jesus Christ as to change me from my religious views." Later in the day we entered the office of steam dyer Aldred who was born in England. This man told me that from what he already understood of Mormonism he would rather lay down his life than be a Mormon. He, however, gave me an invitation to call and see him again. -- Today was spent visiting among business men and families in search of a room where we could establish our headquarters. Paid all the money we had -- 40 cents - for a bed without any supper in the Cullom Hotel. -- Proprietor at the hotel gave us our breakfast; fasted the remainder of the day and did our best to obtain an opening. Without money we went to the Bailey Hotel where we obtained a room but no supper.

Nashville, Sunday, June 11, to Sat. June 17, 1899

We visited all afternoon a Mrs. Jackson in northern part of city. Also found a family of saints by name Parks, but too poor to render any assistance. We heard of Jas. Hawkins who had once known our elders, to whose home we went about dark. We soon learned that he had three brothers in Utah. His brother John, living at Payson, Ut. and the others in Cache Valley, and that he himself was in Salt Lake City in 1853 where he worked for Geo. Wallace in the first butcher shop in that city. Mr. Hawkins did not want to keep us but we reasoned with him and whipped him with the scriptures. He finally consented and after his folks returned from church we partook of food with the family, the first we had had since Saturday morning. Mr. Hawkins has been paralyzed on one side for nineteen years. He wished to be remembered to his brothers in Utah; and wished that he was able to visit them. Has one son with him in the butcher business, one in saloon business, one deputy sheriff, and two daughters. --

Visited two of the religious papers of the city, but neither editor was in. Jas. Turner gave us fifty cents which we gave for lodgings at the Cullom Hotel with my supper. We spent all day in seeking for headquarters in different parts of the city without any apparent successes. -- We worked all day in attempting to secure a room. Went without anything to eat until we came to the home of Bro. and

Sister Parks, members of our Church though very poor, who before we realized it had gone to their daughters - a neighbor - borrowed our supper and we graciously partook of the "snack". This family was unable to keep us, so we went up in north Nashville and the first place we entered was Frank Joslin's, a motorman on the street cars, who gave us a nice bed after a pleasant gospel conversation upon the Gospel. --

Today was another day spent in walking through the streets in inquiry for a place to establish ourselves. Visited the Fisk University, the most colored university built by the proceeds from the Jubilee singers. This school was endowed by James Fisk who gave his life for the colored race. The school numbers at present near 600 colored students from all over the south and presents a good appearance within and without. Music is one of its pre-eminant studies. Their organ cost \$4,000. I saw here the whitest darkies I ever saw as well as the most intelligent. Was in Edgefield - the eastern division of the city - where we had not obtained entertainment until 10 o'clock p.m. We then went without a cent of money to some of the hotels - 3 in number - and sought a bed. One place they turned us away when a street car man saw us leave, he came on the sidewalk and called us back agreeing to pay for half of our lodging if the hotel keeper would pay the rest. This was done and thus did God raise up a friend at 11 o'clock at night to provide for two of his servants who were thankful for a bed without supper. -- The proprietor at the hotel offered us our breakfast but we refused and fasted all day.

Wrote to Deseret News and Star having our paper sent to this city instead of Sparta as heretofore. At noon went to the law office of lawyer John W. Judd, who has just returned permanently to this city from Salt Lake City, Utah where he has spent a period of ten years. He was polite and at conclusion of visit gave us an invitation to see him at his home. But to our surprise he declared the people of Utah an unstable people. He said that there was not the moral stability there that otherwise would exist, nor respect for law had polygamy never been taught, which he strongly denounced and declared that he could not raise his family there properly. He told us that we were badly mistaken if we thought that the present generation in Utah is anything like as good as the pioneers. Mr. Judd sought to impress us as a very wise man. He said that the election of B. H. Roberts to the U. S. Congress was an unreparable injury to the state of Utah. When we entered the street I felt to thank God that the things he spoke were not true and that I had been born a Mormon. Fasted all day. Stopped in a nice room kindly offered us by Mrs. Hayes, a widow woman.

Elders Dalley and Forsyth came to Nashville with whom we held a meeting and they commenced work of canvassing and book selling in this city - the first work done here for years. -- Remained in a room most of the day and fasted, this being the third day we had been in a fasting condition. In the afternoon a letter from Elders S. B. Rushforth and Richard Talbot, now laboring in Lewis Co., contained the news that rumors of murder and bloodshed were so prevalent in that County that they thought it unwise for their own safety to remain, having been warned by the County Sheriff and others of the danger. The Hinsens, whose father was the leader of the mob who killed Elders Gibbs and Berry, - and who was also killed on Cane Creek, Lewis County were making lewd threats on the lives of the elders. I at once went with this letter in hand and read it to his Excellency, Gov. Benton McMillin, and asked him for protection on the part of those elders whose lives were in danger. The Governor of Tennessee expressed a desire to see the law in every part of the state well executed. But declined to render any assistance on the ground that he was governed by law and until the sheriff of Lewis County called for his help. I asked for him to lend his influence to see to the proper execution of the law. He would give no assurance of this. Mr. McMillin knew Pres. Cannon and Frank J. Cannon, Jos. L. Rawlins, John T. Cain and Judge King, from whom he said he learned that the Mormon missionaries were forced into service. I corrected it. -- Spent two or three hours in the afternoon in the city proper. Borrowed five dollars of a friend, Wm. Jackson, paid for laundry and took supper of milk and bread at a restaurant, the first we had eaten for four days, lacking one meal - since Wed. morning. Rented a room for one dollar a week where we could rest, read and write. Was very weak and thin and felt very bad in my body.

Nashville, Tenn. Sunday June 18 to Sat. June 24, 1899

Did not feel well after so long a fast. Had breakfast and dinner for which we each paid one bit (25¢) each. Elders Dalley and Forsyth came in and we went to north Nashville to home of Bro. and Sister Parks, a very poor family of saints, where we had a short meeting with them in which we all four elders took part and also administered the sacrament. Spent the evening in writing. (Took breakfast at Sister Hayes on Sunday morning which is not customary among the elders, but because of our long fast we partook of food.) -- Spent the day in vainly looking for a location for Elder Wentz, whom we had written to at Sparta to join us, where he could do secretary work. Went to the depot to see the new company of elders pass through here for Chattanooga, but did not see them, they having passed through the night before. -- Spent the day in walking about the city making the acquaintance of some of the business men, and seeking a place of location for our headquarters. Remained at our rented room and ate at Sister Hayes', a friend, whom we paid 12 1/2¢ a meal for our food.

Went to the Cullom Hotel where we met and held services and Council meeting with four new elders direct from Utah, namely: Z. N. Decker of Taylor, Ariz.; John Reeve, Hinkley, Millard Co. Uth.; Alma Olsen of Logan, Uth.; and Bryan Peck of Gentle Valley, Idaho. After meeting with these elders we gave them directions and sent them to their respective companions. -- Today Elder C. H. Wentz, my second counselor, came down from Sparta with the effects, such as books and etc. that pertains to the office of the Middle Tenn. Conference office. Later in the day we rented board and lodging for him on 233 Mark Street, East Nashville, at the home of Sister Jolly at the sum of \$3.50 per week, where Elder Wentz attends to our correspondence. --

- Spent the day visiting among the people; but everywhere we are looked upon with much suspicion by the people. The people of Nashville care very little concerning religion. -- After wandering through the streets all day long we held our first street meeting in the evening in front of the Broadway Hotel on Broad St. at which I spoke about three-quarters of an hour on "Faith". This was my first attempt at raising my voice in the midst of a moving mass of people on the side walks, and wagon carts, buggies and street cars in the streets. Felt proud that I had this privilege. Some listened with interest. After meeting we sold two books. Stayed at the Broadway Hotel.

Sunday June 25 to Sat. July 1, 1899

Went in company with Elders Stewart and Wentz to the Episcopal Church where we were invited in to a very neatly kept church only to witness the extreme formality of the religion of that church. The services consisted of devotional hymns, the reading of many prayers, the reading of two chapters and a very few words in the form of a sermon. All of the service was convincing proof that the religion of the world is one of form - it is devotion of the lips for an effort rather than of the heart. Churches make no requirements but seek to make religion easy, though it goes transgress to the law, change the ordinances and break the everlasting covenant.

Later we assembled with Elders Dalley and Forsyth at the home of Bro. and Sister Parks (saints) where we partook of the sacrament and held a short service. At night we held a short meeting in front of the Broadway House on the sidewalk in which we both spoke (Elder Stewart and I) in which we sold one book. Stayed at the Cullom Hotel.

Having decided among ourselves to proceed to make arrangements for the holding of our Conference in this city, Elder Stewart and I began a work of trying to obtain a building for this purpose. We began our services or labors by visiting the committee in charge of the Tabernacle or building built and used by representatives of all denominations and orders and this gave us hope. The first man visited was Thomas Ryman, a steamboat man. He proved to be a man of but little principle for he plainly told us that he wanted to please the people. That our doctrine was unpopular and that he thought more of money than of principle. I talked to him very plainly and told him his money would perish with him. While I spoke to him he hung his head. The next man visited was a banker and Presbyterian elder named W. H.

Raymond. We told him our wants. He said, "If I had it my way I would place you both behind the prison walls". We asked if that was the spirit of Christianity? He said it was; but refused to listen. He told us in most emphatic words as did Mr. Ryman, that we could not get the Tabernacle in which to hold conference.

We next visited the I. O. O. F. hall. When the secretary of that lodge learned our mission he defamed us and used abusive language. He said we could not use their hall for one thousand dollars a night. When we tried to reason with him he ordered us out of his office. Visited the home of our true friend, Mr. Jas. Turner, who after giving us our supper gave us a dollar with which we went to the Richmond Hotel, secured a room and went to bed. --

Made and unsuccessful attempt to secure the Watkins Hall, one of the most popular lecture halls in the city, for which we offered the trustees of the estate fifteen dollars a night for the building on July 22, 23, and 24. They saw at once that the popularity of the hall was at stake. They did not care to let Mormons have it. We also tried the Rev. Mathews of the Methodist church to get first entertainment, second, the use of his church. He refused both and to get rid of us paid us fifteen cents for a Voice of Warning.

Began a series of meeting in the streets in front of Maxwell Hotel. - the finest hotel in the city - in which we plainly told the people why we were preaching in the streets, explained our doctrines and told them how we traveled. After which a lawyer named Baker said he knew nothing of our doctrine but he seemed earnest and he gave us a dollar with which we went for lodging to the Richmond House. --

Spent the day in endeavoring to get a hall in this city. We visited a Presbyterian preacher and asked for the use of his building (church) which he refused and cast sarcasm at us. He attacked polygamy but said that he had no time to talk with us. This was Rev. Jas. I. Vance. The Vendome Theatre was visited. The man in charge was anxious to rent it until we told him that we were Mormons, when he shook his head and said, "You can't get this house." At our meeting on the street at night a Mr. W. R. Polston, a saloon keeper and hotel manager, was an interested listener. After services we went to his place of business and asked him to give us a bed, which he did in his Utopia Hotel, a very elegant place.

Continued our labors in the city of trying to rent a public hall. Held a public meeting on the street to a good crowd where I spoke on "Church Organization". Some listened with interest. A Catholic policeman said that I preached it just as a Catholic priest would have done. Mr. Polston gave us a room and a standing invitation to visit him whenever without a place. At our meeting we sold 4 books. -- Continued without any apparent success of our efforts at getting a hall in which to hold conference. All buildings apparently are closed against us because of bigotry and prejudice. Stopped, after preaching from a goods box, at the Utopia Hotel. -- Was in Council meeting nearly all day with Elder Wentz at our headquarters at 233 Mark St., Nashville. Elder Orton from S. Ala. Conf. came in and was assigned to labor with Elder Forsyth in East Nashville in the place of Elder J. P. Dalley who was sent to Cheatham County with saints because of his poor health. Went to depot at 7 p.m. and saw Elder S. B. Rushforth, who has for 2 1/2 years performed faithful labors in this conference and Elder Jensen of East Tenn. pass through for home. Held a meeting at night. Stopped at the elegant Duncan Hotel.

Sunday July 2 to Sat. July 8, 1899

At twelve o'clock we left our room in the Duncan Hotel and attended a short service in the Catholic church, where we saw the same formal worship of the Episcopal church visited last Sunday. It is a religion of much pomp and show; of much outward devotion. Mass was said in Latin. Later we went to Bro. Parks for the purpose of holding a Testimony and Sacrament Meeting, but the spirit bade us not to do so. As we left Sister Parks followed us to the gate and told us Bro. Park's faith was waning. Went to our room in the elegantly equipped Duncan Hotel where we administered the sacrament. Took supper and then held meeting on the street in front of the Duncan Hotel, where I occupied most of the time on the subject of "The Mormon's Idea of God". Stopped at the Duncan. Sold two books after meeting. --

Went from the Duncan Hotel after we presented the manager a Durant and sold his clerk one, to the bank where we had a conversation with Mr. Aikin concerning the obtaining of the Watkins Hall in which to hold conference at some future time. He bought a book, was friendly, having been in Salt Lake City and knew and heard Elder John Morgan on the Gospel. Having received instructions from Pres. Rich not to hold conference during the season of Protracted meetings or the heat of summer, we began making arrangements to travel among the elders. We stayed at the Waggoner Hotel where there is a saloon and gambling house because the religious would not entertain us. --

The nation's birthday dawned with little or no gun firing or other demonstrations usual in the west. Decorations and especially the stars and stripes were scarce. The day would undoubtedly have passed into the forgotten past without any public demonstrations had not the receipt of one of the guns (a small cannon of no significance other than a historical value) captured by Uncle Sam in our recent war with Spain in the Phillipine Islands, received as a present to the state by the Chamber of Commerce. The receiving of and placing of this historic Spanish gun (made in 1781) on the grounds of one of the public schools was the occasion of a meeting of a few of the citizens where a written prayer was repeated from memory by Rev. Vance, who also in the same cold, spiritless, feelingless manner read the Declaration of Independence. Mr. Gaines, representative in U.S. Congress, gave history of the gun. Gov. McMillin tried to arouse some patriotism in his presentation of the gun to the city, but it was plainly evident that there is not the feeling of patriotism in the breasts of this people that existed in the hearts of the framers of the Constitution which the Gov. said was not an inspired instrument. "The Star Spangled Banner" was not sung. Altogether it was a very tame celebration. We could not preach on the street because of fire crackers and confusion. Went again to a room in the Waggoner Hotel and saloon. --

Held a meeting on the streets at night in which I spoke 3/4 of hour on the "Book of Mormon and the Divinity of Joseph Smith's Mission". After meeting we sold three B. of Mormon. A colored preacher mounted the box and tried to show that no other book was needed than the Bible. The police finally stopped him. Were invited to the home of one, Dr. J. T. Bailey, where we arrived at 11 o'clock and conversed with the family until 1 a.m. --

Wrote a letter to the Lehi Banner on missionary experiences in Tenn. Sent Miss Mary Larsen my photo. At night while holding a public meeting on the street Elder Stewart was stopped by the police after having spoken about 10 minutes. The claim being made that we were disturbing guests in the Maxwell Hotel in front of which we were speaking. We sold seven books. Stayed at the Commercial Hotel. --

After arranging our affairs in this city preparatory to a trip among the elders, and leaving Elder Wentz in charge of our correspondence, Elder M. A. Stewart and I left this city at 3 p.m. enroute to Franklin Williamson County to meet with the elders of that county. Stayed with Mr. McKay where I went to bed sick. -- Came into Franklin 9 a.m. and remained until 6 p.m. waiting for Elders Belnap and Decker to meet us. During which time wrote a long letter to the Deseret News concerning our experiences in Nashville at the hands of preachers and teachers so called of Christianity and also of the maligning accusations made against our people by Lawyer John W. Judd. Left word for elders to join us next Sunday at Winnport in conference and left for Hickman Co. Stopped three miles from Franklin with a Mr. Sweeny.

Sunday July 9 to Sat. July 15, 1899

After a walk of about 29 miles we arrived at this place and remained with Bro. Wm. Church. The weather was warm and very dry. The crops are all drying up and dying for rain. -- Spent the day visiting among the saints whom we found to be much in need of teaching as to the principles of the Gospel, especially the younger people are ignorant as to many educational subjects with a spirit of indifference as to the Gospel. It is one of the conditions to be solved in this work as to how to keep our saints growing and alive to the Gospel after they are baptized. There is a spirit all over the country, including the saints, of indifference and lack of improvement any farther than actual necessity requires. For this

reason the country seems to have grown but very little since the Civil War. --

Last night I stayed with Bro. M. S. Mobley, the presiding Elder over this the Shady Grove Branch. He is a faithful man but has no other member of his family with him in the Church. Received Alfred Fuller, a new elder at Duck River. -- Crossed the Duck River to the Maury County side and continued our visiting among the saints there. Stayed with Bro. Chas. Church. -- Visited with the saints teaching them in their duties. Stayed with Bro. Joel Love. -- Visited two families of saints - Bro. B. Bryant and Thos. Church (men only are members) who have not been to meeting for a long time and stayed with Bro. B. Bryant whom we found to be but a dead branch. --

Today was the one set for a Branch Conference of the Saints of Shady Grove, Hickman County and those of Greenfield Bend, Maury County (just across Duck River from Duck River post office or Shady Grove). At the hour appointed Elder M. A. Stewart and myself had the pleasure of meeting many saints besides the following elders: John Kingdom and E. S. Budge of Maury County; J. H. Belnap and S. N. Decker of Williamson County; C. W. Payne and J. H. Moss of Marshall County. It was a time of rejoicing among the elders. We held good meeting at 10 a.m., 2 p.m. and 8 p.m. which saints, friends and elders much enjoyed. At noon the saints had us a nice dinner served on the grounds.

Sunday July 16 to Sat. July 22, 1899

Because of the schoolhouse being held by another denomination we held a Priesthood meeting on the grass in grove near the school house, in which, besides the traveling elders, we had assembled most of the male members of the Church, to whom Elder Stewart and I spoke very plainly and with power on the "Word of Wisdom, Tithing, Necessity of Properly Teaching Children the Principles of the Gospel" and etc. In the afternoon we held a public meeting of which Elder Stewart occupied most of the time on the "Restoration of the Gospel". At night I spoke on "Necessity of Obedience to Gospel" - which is nothing more than a school, which I showed. --

(Mon) At nine o'clock the elders again assembled in the Grove where until 12 M (meeting was adjourned because of rain to the house of Bro. Joel Love) received many valuable instructions as to the duty, including those of the necessity of humility and the Holy Spirit to guide us, observance of Word of Wisdom, tithing, care of the body, how to work in tracting, book selling, meeting holding and etc. After taking a bath in Duck River and shaking the hands of each other, we departed for our respective fields of labor, filled with more determination to succeed. I went with Elder C. W. Payne on our way to where we had an appointment for a conference next Sat. and Sun., July 22 and 23rd. Walked 8 miles toward Columbia and stopped with a very wealthy old bachelor by the name of A. B. Harlan. -- After a very hot, dusty walk of twenty-six miles Elder C. W. Payne and I arrived at "Aunt Em's" as she is known by many a Mormon elder who she has for years cared for, as she did for us, by getting us an extra supper and making us extra beds. She is a widow but has a young man who usually, but not on this occasion, stays in her house. --

(Lewisburg, Marshall County, Tenn.) In this county my grandfather, Paulinas Harvey Allred, was born over seventy years ago; where he lived until the age of two years. He went with his father, Isaac Allred, and family from this state to gather with the Latter-day Saints in their trials in Mo. and Ill., and subsequently to Utah. Bent upon seeing his birthplace I had come to Lewisburg a route somewhat out of my direct route to Giles County. In the morning I began a search for the place, guided by letters from Uncle Redick Allred, my grandfather's brother, and directions from old citizens. Finally I went to my (2nd) great grandfather's (William Allred's) place. I found the old homestead and house exactly where it was when he left the state 68 years ago when my grandfather was only two years old. The place is six miles northeast of Lewisburg, five miles west of Farmington, and one and a half miles west of Verdonia. The house in which my grandfather was born and homestead is owned today by Mrs. Cary Cunningham. It stands about 100 yards northwest of the old well used by my foreparents, but today unused and marked by a small evergreen tree on its bank and the sweep that is well preserved.

Uncle James Allred's old house stood about 150 yards in a southeasterly direction. His old log house is today moved across the road some distance of where it was when he lived in it, it is still occupied. The old oak trees on the west are very large. The church on the west is in ruins.

Mrs. Cunningham showed me the room in which my grandfather Paulinus Harvey Allred was born. The house has been remodeled by being weatherboarded so that it has the appearance of a frame, rather than a log house. The place presents a desolate appearance partly on account of a protracted dry season. I could see by contrast how the Latter-day Saints were and are a blessed people. I felt to thank God that He had led my foreparents from this to a more blessed land.

(Thurs.) Left Lewisburg early in the morning on our way to Giles County. On the way traveled with an educated darky to whom we sold a Voice of Warning. Also sold a man named Dr. Logan a Book of Mormon, and Voice of Warning. Came into Pulaski at dark after a walk of 24 miles. Went to hotels but was refused entertainment. In the rain and dark we wandered through the streets when we passed the home of T.M. Swafford where we entered and asked him to give us entertainment. He sent us to the hotel where we had a good supper. --Walked from Pulaski to Elkmont Springs and found the saints there well. --Today was the one for the commencement of our Branch Conference with the saints and elders and friends at Elkmont Spring, Giles, Co. Tenn. The meeting opened at 11 p.m. in an old abandoned or empty dwelling house which was prepared by sweeping and seating with lumber benches. Three good meetings at 11 a.m., 3 p.m. and 8 p.m. were held.

Sunday July 23 to Sat. July 29, 1899

The Latter-day Saints Sunday School and the elders met with them at nine o'clock in order to get through by 11 a.m. Elder Stewart and I offered some suggestions as to improvements in the S.S. At 11 a.m. we held meeting, Elder Stewart spoke. At 3 p.m. we met again. I spoke on "The Divinity of the Book of Mormon" to a small but very attentive congregation. -- At 8 a.m. we met in Priesthood meeting with the following Elders: C. W. Payne, Elam Olsen, R. A. Talbot, M. A. Stewart and myself, besides some local male members. The Spirit of the Lord was there and we gave many instructions to the brethren as to their duties. At this meeting we ordained Bro. Geo. Washington Peebles and elder and Bro. Lancy Holland a deacon. After we were already to leave we found that satan had gotten possession of Bro. Chas. Tas Holland in a spirit of jealousy; he being made to believe that he had been slighted. We labored with him for hours but could not get him to repent and left late in the evening in a rain storm. Elder R. A. Talbot went a short distance to a friend named A. F. Henderson where I at once went to bed sick and was unable to eat any supper. --

Came to this place on our way to Peach Post Office; here I became very weak and was unable to travel and so asked for and received entertainment of Mrs. Blasingain. -- Came to Bro. John Maylone's (a saint) where we remained over the night and where I wrote a letter to my sister Minerva and also to my Uncle Redick Allred. --Brush Creek (six miles from Lawrenceburg) Came through Lawrenceburg on our way to Abner and was compelled to remain over here as night came on. The roads are very rough and the country poor and thinly settled. Traveled 23 miles; stayed with a very poor family named W. J. Shaffer. -- Came to Bro. A. W. Tice on Piney Creek the place appointed for our Conference and found the saints well though very poor -- At 10 a.m. the following ordained Elders met with some dozen saints in Conference: Elders James Kirk and A. E. H. Cardwell of Lawrence Co.; A.S. Parsons and W. B. Parkinson of Wayne Co; R. A. Talbot, M. A. Stewart and myself. We had good meeting in the forenoon and afternoon.

Sunday July 30 to Sat. August 5, 1899

At ten o'clock we met in Conference (the elders fasting) under most humble surroundings in a bowery near an old log schoolhouse on Piney Creek. The attendance was small. I spoke as did Elder Stewart in the afternoon on practical religion of the duties of the saints in keeping themselves clean and also their homes; of being pure; and of observing the laws of God. At night there was a public meeting. I stopped at Mrs. David Brown, a widow of the late David Brown, Supt. of our S.S. at this place. -- We met at 8:30 a.m. and continued our Council meeting which we began yesterday between the public meetings. We had a fine meeting. The Elders were instructed on many points a few of which were: sacrament, the necessity of partaking of it every Sunday; tithing, necessity of observing this law; fasting, need of; tidiness and cleanliness of body. Purse and Script law to be observed; faith and the Holy Ghost our qualifications; the Commissary our pledge to support it; Word of Wisdom to be strictly kept; reports and etc. Meeting dismissed at 12 M.

Sunday July 30 to Sat. August 5, 1899

In the afternoon the elders went to their respective fields of labor. Elder Stewart and I remained to free ourselves of the chiggers. -- Elder Stewart and I visited Bro. Stagg, an old gentleman who is sick, who is a member of our Church. A sight of filth, dirt and misery met our eyes that will be long remembered. We found him in a bed in his room all his family having deserted him including his wife. His bed, house and surroundings were in a most filthy condition. Uncared for but by a hired girl he lay paralyzed in bed made filthy by the passages from his own body. We took dinner at his home. Held meeting and prayers at his bedside then adjourned from his home on Piney Creek to Pinkney. On the way we stopped at several huts, the inhabitants and surroundings of which revealed the most abject poverty, ignorance and uncleanness I ever beheld. I did not think that any of God's children could sink so low. --

Fasted in the morning. Went to Pinkney post office two miles distance and as I was nearly barefooted I told the storekeeper, Mr. Bledsoe, my condition but he said he would see; when he left the store and went into the country. I did not get the shoes and returned to Bro. Dodds'. In the afternoon we held a public meeting in which I spoke one hour. After meeting Miss Minnie Lee Teffeteller applied for baptism, having made this request once before. We baptized her. Elder M. A. Stewart baptized her and I confirmed her in a meeting held for that purpose in the house of Bro. Perry Dodd near the water. Held meeting at night. -- Spent the day in visiting among the saints and trying to bring about a reconciliation between them because of division having entered their midst. It is of much moment to know how to make the Gospel profitable to the saints many of whom are already dead to progression. Held meeting at night. -- Came here today from Pinkney - 16 miles - over a very thinly settled and wooded country. Found the saints at this place well. Rained at night and wet the perishing crops -- At 10:30 a.m. the following named Elders met with the Saints of this place in a local Conference: M. A. Stewart, A. S. Parsons, A. H. Cardwell and myself. Elder Stewart occupied most of the time in speaking on "Faith" and "Godhead" to a large congregation. Held meeting in afternoon.

Sunday August 6 to Sat. Aug 12, 1899

Today being Fast Day the elders all fasted and at 11 o'clock met in conference. There was a good number of more than ordinary good-looking people including ten Latter-day Saints. Elder Stewart occupied all the time speaking on "The Philosophy of the Gospel". In the afternoon, after the people had partaken of lunch on the grounds, I spoke on "Repentance as a Natural Sequence to Faith and a Principle of Salvation". After the public meeting the saints went to the home of Bro. Minus Arnett, 1 1/2 miles distance, where we administered the sacrament, after which we had a testimony meeting. At night we intended to hold a meeting but after reaching the schoolhouse and finding a cursing crowd partially drunk, we took a trail through the woods for a mile and a half and came to the welcome home of Bro. J. P. Lindsey. -- Walked all day; stopped with a sawmill man where we retired early nearly wild from the pain coming from our chigger bites with which we were covered. The chigger is a red varmint so small that it can be seen only when the sun is shining and is removed from the flesh only by a penknife. --

Came to this place and stayed with Bro. W. H. Jones where we held meeting in the evening. -- Spent most of the day in letter writing to the elders. At night Elder Geo. Fryer and I went to the humble home of Bro. and Sister L. F. Mote and daughter where we found him suffering from a very large "rising" in the small of the back. -- Began a Branch Conference with the saints of this county and the following Elders: Don C. Brimhall, L. R. Jensen of Perry County, Geo. M. Fryer and Alfred Fuller of Hickman County, M. A. Stewart and myself. All these elders, save Elder Jensen (Idaho) are from or near Mesa, Arizona. At 11 o'clock we met in a small meeting house. The crowd was small and the weather very warm. We held no public meeting in the afternoon but a priesthood meeting for the elders. The elders divided and held two public meetings at night. At the meeting house Elder Jensen and I spoke. I spoke on the "Godhead". Stopped with Bro. John Denton who lived with the saints nearly ten years in Colorado but did not live his religion there and is now a renter in Tenn.

Sunday August 13 to Sat. August 19, 1899

Fasted with the Elders. Held meeting at 11 a. m.; the weather was very hot but the crowd fair. I spoke first on the "Word of Wisdom" in very strong language also on the "Law of Tithing" and told the saints that they could not be saved without they obeyed these commandments. The words were necessary thought they may seemed harsh as the saints, with but few exceptions, all use tobacco and coffee - old and young - and pay little or no tithing. Elder Stewart followed me. In the afternoon we again assembled after having a dinner on the grounds prepared by the sisters. Elder Stewart spoke to the people on the "Necessity of the Kingdom of God Being Within Us". After meeting Elder S. and I came to Bro. William Jones where the evening was mostly spent in writing. -- Held a Priesthood meeting of nearly three hours length with the Elders in which Elder Stewart and I spoke to them on our duties. After dinner served at 3 p. m. we left the home of Bro. William Jones; we left for Humphrey County going on foot nearly to Linden, Perry Co. -- Walked 21 miles. Elder Stewart had been suffering much from the toothache. Had not eaten anything for a day and a half. We stopped at Linden to get the tooth pulled but the dentist would not trust us and we had no money, our words were not credit enough so we went on. Stopped at Lobelville where a doctor pulled the tooth for nothing.

At night I heard a Seventh Day Adventist preach. He did not recognize me as a minister because he said our people were beyond conversion on the Seventh Day worship question. The only difference between the Adventists and others is the Sabbath question. In spirit they are the same as the other Christian sects. Stopped with a Methodist preacher named Langly with whose wife we had a long argument on the use of tobacco and coffee until late in the night. She was a veterate user of tobacco and said that it could not be condemned from the Bible and that men had no right to preach that which is not in the Bible. -- Had a long walk of 21 miles to Waverly. Held meeting with the family we stopped with. -- Came to this place from Waverly and found the saints in a bad condition spiritually and physically. Stopped with Bro. H. H. Beecham. Spent the day in writing letters to Pres. Rich and Elder Wentz to latter concerning our bankrupt condition in this conference and asking him to try and get money enough to pay his board at \$3.50 per week until I could reach him in Nashville.

The elders came in for conference appointed near here on Turkey Creek. Mail brought farther news of the continued persecutions of the elders throughout the South; also that our Conference was no exception. Our elders in Nashville (Elders N. D. Forsyth and Orton) having been arrested on the charge of vagrancy because they being without money asked for lodging. They were acquitted but the one is trying to expel them from Nashville as other elders in the South have within the last few days been expelled by armed mobs and some whipped -- the result of the spirit of new crusade. --

Today was the one appointed for a conference with the saints of this place and the following Elders: R. S. Hawkins of S. L. City and David C. Shupe, N. Ogden of Humphreys Co., H. C. Fonger of S. L. C. and Elder Randall of Pine, Ariz. of Houston Co., W. P. Murray, Wellsville, Cache Co., Ut. and E. S. Parkinson of Franklin, Ida. of Dickson Co. At ten o'clock we assembled in a schoolhouse (frame) on Turkey Creek. The weather was very warm. Elder Murray spoke on "Faith and Repentance", Elder Shupe on "Faith" and the "Nature of God". Elder Randall on "Obedience to the Gospel". In the afternoon Elder Foulger and Parkinson spoke. At night I spoke on "The Restoration of the Gospel".

Sunday August 20 to Sat. August 26, 1899

Elders met a good-sized congregation at ten o'clock. Elder Stewart took most of the time on the "Kingdom of God" which must be in you and cometh not by observation: Luke 17 chap. After meeting, while yet fasting, all went to the home of Bro. Bigham where we held a prayer circle and then administered to his daughter, Sister Maggie Peterson, who is stricken with paralysis of the lower limbs. After which we returned to the schoolhouse where we had dinner served on the grounds. In the afternoon I spoke on "The Divine Authenticity of the Book of Mormon". After meeting we met with several of the saints at the private home of Bro. Bigham where we partook of the sacrament. We held a public meeting at night. -- The Elders met at the home of Bro. S. S. Beecham where we held a good Council

meeting with them until one o'clock. After which we took dinner together and then the elders parted for their former fields of labor. This was a very good Council meeting; one in which the elders manifest a good spirit and departed feeling in excellent spirits. Elder Stewart and I remained and held meeting at night with a good-sized congregation. --

Came within one mile of this office after a hard days walk and after seeking entertainment several times at the homes of well-to-do farmers; we were directed to the home of a poor widow woman where we were gladly entertained. The flees and bed bugs made rest unpleasant. -- Came to this point (6 miles west of Thorpe) after a walk of 16 miles, in time to join with Elders M. B. Poole and Alma Olson in a meeting in which I spoke on the "God of the Bible" notwithstanding I was very tired. Stopped with Dan Dill. -- Spent the day in study, rest and conversation at the home of Bro. M. M. Brigham, one of three children advanced in years who have never married and are all living together. Held meeting at night. -- Having had the request made of us the night before (to me while in a conversation with him) I baptized Bro. Marian McDonald Brigham, near his home a few minutes before twelve. We held a confirmation meeting in the house where I spoke upon his duties as a saint, after which Elder M. B. Poole confirmed him a member of the Church of Jesus Christ of Latter-day Saints. Bro. Brigham is a bachelor having never been married. He was born Apr. 20, 1840. Father was Albert Brigham. Mother was Mary Berry Brigham. Held meeting at night.

At this place Elder Poole had previously appointed a two days meeting for us. We held three meetings with the people. The following Elders being present: M. B. Poole, Alma Olson, I. E. Thurber, H. C. Petty, M. A. Stewart and I. The people manifest much interest during the day. At night Elder Stewart and I were attacked by ruffians who threw stones at us which struck on the fences near us as we went to the home of Mr. Jos. Tishell after meeting. We supposed it to be boys whom we had had occasion to speak to in Pine Bluff Schoolhouse, Stewart Co. (near Kentucky line)

Tenn. Sunday Aug. 27 to Sat. Sept. 2, 1899

The elders met at 9 o'clock in a sacramental and priesthood and testimony meeting which was cut short because the people came in the house so early, anxious to hear us preach. Held three good public meetings which was well attended and would have passed off very pleasantly but for one sad and disgraceful affair. We found when we went to the house in the morning at nine o'clock that the same cowards who had thrown rocks at us the night before had mashed most of the lights in the schoolhouse windows leaving the glass scattered over the floor. While holding meeting at night beings, in the form of men, attacked the house with eggs, throwing them against it near the windows near where women and children sat within. Elder Stewart went out and tried to get to reason with them, but the fellows ran in the darkness.

After the meeting Elder Stewart, Thurber, Poole and I went with the largest crowd and thus were preserved. We heard shots and in a short time heard by a messenger to us that Elders H. C. Petty and Alma Olson had been attacked with rocks which narrowly missed their heads as they were hurled at them by mobbers. This failing the wretches attacked the elders and a number of people at another point of the road, firing a shot from a 32 calibre pistol; which missed the elders and struck Miss May Hardin -- a twelve-year-old girl -- who was walking almost between the elders at the time.

The ball entered the fleshy part of the thigh and caused such screams from her, besides the lights being put out, the mobbers were left alone in the dark only to flee in fright as Robt. Hardin cried, "You have shot my sister and I will have you arrested by morning." This ended a notable and eventful day. We were thankful that the enraged and drunken mob did not do us any injury. --

Held a Council meeting with the elders, after we had visited Miss May Hardin whom the mob by mistake shot the night before and found her resting easy and suffering only from a flesh wound. Left the elders. Came to Thorpe. Was refused entertainment a number of times. -- Came to this place early in the morning and wrote Pres. Rich full particulars of the affair of Sunday. Then travelled towards Lockersville, stopping at Cumberland City, the city in which the Cumberland Presbyterian church had its origin.

Had a hard time to get entertainment. I was very tired because of worn shoes which exposed my feet to the ground. One lady said she kept a room for every preacher but a Mormon. --

Traveled hard all day through a very rough country. We were both unwell. I was nearly barefooted. The past two days we have traveled 44 miles. Elder Stewart was sick with signs of malaria fever. -- A pair of shoes awaiting me from the office which I did much appreciate. Elder Stewart was sick. We administered to him. -- Was at Bro. Walls' all day. Held a Council meeting with Elders Burgeson and Davis. Elder Stewart was so weak that he arose to talk and had to sit down and be administered to before he could continue. We sent the brethren away in different directions -- but rejoicing. Elder Stewart was very sick at night with high fever and terrible headache. -- Elder Stewart feeling better this morning. I left for Nashville and walked twenty five miles in new shoes. Stopped with a man named G. W. Ankerlaner who very seldom keeps preachers but the Lord softened his heart and so I was able to stay with him. I sang songs and conversed with them until I made them very friendly.

Nashville, Sunday Sept. 3 to Sat. Sept. 9, 1899

Entered this city from the north early in the morning. The city did not have much of an appearance of Sunday nor did it extend any welcomes to me after my absence of nearly two months. I went to Sister Jolly's where I met Elder C. H. Wentz. At twelve o'clock we met Elders M. D. Forsyth, Elijah Orton, Osborn Richins and John Reeve in a Fast and Testimony meeting in which we had a very good spirit. I found that since Elder Stewart and I had left the city in July 7th, at which time we opened up the work here, that persecution had been raging and that the municipal laws had so threatened the elders in seeking entertainment that they had been compelled to pay for their board and lodging. The ministers of the city are in a terrible frenzy over our presence in this city. --

Spent the day in writing letters home and making a report to Pres. Rich of our visit among the elders. The weather was very warm and the nights hot. -- Elder Stewart came in from Lockertsville showing more than ever the symptoms of malaria that are in his body. -- Today and Thursday, Sept. 7, 1899 were spent in finding suitable rooms in this city where we could rest at night and when not at work. We rented rooms 1 and 6 in the Warner Hotel near the Union Depot for the amount of \$13.00 per month. Stopped in our new rooms where we moved late in the evening. -- Leaving Elder Wentz in the office I went into South Nashville with Elder John Reeve where we spent the day in distributing 43 tracts with that many Dodgers and sold 4 books. We had two or three tracts declined. One man, named Hugh J. Litchford, a merchant on Broad Street became much enraged and shaking his fist in my face and taking me by the arm ordered me to leave his store. A crowd gathered who showed their sympathy was with him. He is a relative of Elder Ferril of Alpine, Utah. -- Tracted with Elder Reeve all day in South Nashville distributed 50 tracts with Dodgers and sold 4 books in the day. Held meeting in front of the Duncan Hotel where I spoke to a good sized crowd on "The Nature of God".

Sunday Sept. 10 to Sat. Sept. 16, 1899

Arose very late after fighting the mosquitoes all night and being disturbed by the noise of cars and vehicles on the streets. In the afternoon we held a Sacramental Meeting in which we read Apostle Cowley's article in the Southern Star on the "Restoration of the Gospel". -- Received letters from M. M. Brigham and Elders Poole and Olsen to the effect that the result of the search with blood hounds for the guilty parties who attempted to shoot the elders in Stewart Co. on 27 ultimo, but who shot Miss Hardin by mistake, had resulted in the tracing of the guilty party to the home of one, Maston Vinson, who to avoid reproach and thinking the girl fatally shot, committed suicide by first shooting himself and then cutting his own throat with a razor; first having written a note on the pillow slip in which he had made full confession to having shot the child. Vinson was a man of a family who at one time entertained the elders but lately that love or friendship has been transformed into hatred because of drinking and the once respected man into a would-be murderer and suicider. --

Spent the day in tracting meeting holding, book-selling and etc. in the city in connection with Elder John Reeve. We distributed 49 tracts and 49 Dodgers, sold 5 books. Met with some opposition but generally was

treated well. Elder Wentz took my place on the street at night in preaching to the people -- Elder Wentz left us for DeKalb, White and Cumberland counties where he will labor until his release Dec. 1, 1899. Before leaving we had a settlement of our accounts in which I paid him \$7.50 checks, my share of his board bill besides what I had before paid him, making my share of the expenses in this city since July 1, about \$15.00 --

Elder Stewart and John Reeve left on morning train for Fentress and Overton. Elder Stewart to pay the saints there his final visit before going home. Wrote another application to Washington (Third Assist. P.M. Gen.) applying again for news agents rights to be used in remailing the second class matter - Deseret News, Eras, Stars - to the elders. Sold one Book of Mormon and visited several families. -- Spent the day mostly in writing and mailing second matter to the elders. -- Spent the day in writing on our Conference records and sending a copy of same to Pres. Rich to be recorded in records of the Mission. At night I met with Elders Richin and Forsyth in holding a meeting on the street near the public square where we each spoke on "New or Continuous Revelation" to a good sized crowd.

Sunday Sept. 17 to Sat. Sept. 23, 1899

Was not feeling well; did not move from my room and scarcely from my bed until after 1 o'clock. We held Sacramental Meeting at two o'clock. Elder Richins and I visited Frank Beech and family and had supper up town. -- Spent the day in letter writing to elders and in making our report and writing Conference history. -- After writing to Pres. Rich I went out in the city distributing tracts and books with Elder E. S. Parkinson. We distributed 35 tracts and 35 Dodgers and sold four small books. -- Continued to tract in South Nashville between Broad and Peabody Streets distributing 45 each of tracts and Dodgers and selling 5 small books. Was very tired through being on our feet nearly all day as we had but few opportunities afforded us of entering the parlors of the homes we visited. Had but a lunch for dinner for which we paid 10¢. -- Distributed tracts and Dodgers on High Street between Broad and Peabody to the extent of 50 of each and sold three books. -- Continued the work; sold six books, distributed 50 each of tracts and Dodgers. Received a very encouraging letter from my dear mother. -- Today was spent in the same line of work as has been my lot to participate in the past week. Today we continued in the Cause of Truth - battling against error in creed and against blind superstition into which the people have been led - in distributing 50 each of tracts and Dodgers and in selling seven books. Held a public street meeting at night in front of the Duncan Hotel on Cherry St. in which I spoke for nearly an hour on the "Birth of the Spirit". Elders Forsyth and Richins at the same time held a meeting on the public square.

Sunday Sept. 24 to Sat. Sept. 30, 1899

Passed the day mostly in reading. In the afternoon we held a Sacramental Meeting in our room where we partook of the sacrament after which we read together Apostle Cowley's article on the "Restoration of the Gospel" in the Southern Star. Deemed it unwise to try to hold meeting at night hereafter on Sunday evening because of so many other meetings. -- Spent the day at our rooms in writing a five page letter to the elders of Middle Tenn. urging them to put forth greater efforts as the hot weather is passed and that the "lay low" counsel that it became necessary to give this past summer because of the new crusade against us, is now withdrawn. Also to be wise not to unjustly attack ministers nor to write for publication any article that may be wrongly interpreted. Elders were advised not to borrow money from saints except in extreme cases. -- Was in the house all day hectographing circular letters to the elders. Elder Forsyth helped me. -- Spent the day in writing. -- Elders James Kirk and W. B. Parkinson having joined our ranks here in this city, three pairs of elders went to work in the city. Elder Kirk and I visited in the business part of the city. -- Spent the day in visiting business men and selling books and etc. Visited Mr. Aldred, a local Methodist preacher, who heretofore has been much opposed to us. This visit he was much different, manifesting a spirit of fairness and giving us \$1.00 at our leaving. We sold six books and a B. of M. The weather was so cold at night that our elders (six of us) held but two meetings at night instead of three.

Sunday Oct. 1, to Sat. Oct. 7, 1899

Elder James Kirk and I opened a series of meetings on the Tulane Hotel corner. I had spoken but a few minutes and was telling the people why we used the streets - that prejudice and ignorance of our religion had

impelled ministers to deny us the use of churches. I told the crowd that we challenged any minister to refute from the Bible our doctrines, when a minister cried out, "Yes, and you defile our wives." I challenged him to prove it but he hurried away while a large crowd gathered and heard of the mysterious ways of the Lord in accomplishing his purposes. --

At night we again held meeting upon the Tulane Hotel street corner. I began to talk and told the people that we believe in the Bible, when a by-stander said, "Does it permit you to have a half-dozen wives." A large crowd gathered in two minutes and heard us discuss. It took only about two minutes to close his mouth. He soon left the crowd whose sentiments were expressed in my behalf. I now found myself and Elder James Kirk of Pleasant Grove, Utah surrounded by a large crowd of people unto whom I spoke for nearly 1 1/2 hours under the inspiration of the Holy Ghost which gave me a power not my own. I told the people of some of the fruits, history and teachings of Mormonism and made a strong appeal for the right of free speech which the Constitution of the U. S. gives or warrants to every man. The crowd stood motionless while I lifted up my voice in the defense of Truth and for the first time in the history of Nashville a Mormon Elder was applauded by a crowd. This speech made for us many friends among whom were some of the best citizens of Nashville. --

At the conclusion of our work for the day we again went upon the street corner where we opened meeting. When I began to speak to the people, a man under the influence of liquor made certain interruptions by asking questions. This drew us another large crowd to whom I again spoke after our opponent had been silenced and made more friends who were added to our list. -- Held public meeting upon the street at night. --

Tonight occurred one of the greatest events for us since our preaching in this city. Elder Kirk went to another part of the city with Elder N. D. Forsyth to hold meeting thus leaving me alone to fulfill an appointment previously announced. I held meeting alone, after singing, though I was very hoarse through having spoken so much out-of-doors. I had spoken but a few minutes to an attentive crowd upon the subject of "Pre-existence of Spirits" when my voice was drowned in the tumult of bass drums and tambourines in the hands of the Salvation Army who came there with the purpose of breaking up the meeting. I gave way notwithstanding the crowd wanted me to continue or to go to another place where they said they would follow me. They very much interrupted the Salvationists with jeers and speeches. The Army members saw that the sentiment was against them and after holding a short meeting, left the corner.

I then stood up in the midst of the crowd and gave them a good speech on religious toleration. I told them that my religion taught me to respect even the religion of the Salvation Army if they would not mine. The crowd gave sanction of what I said and many friends were made for Mormonism while the Army lost many. The Nashville Banner reporter asked me to call and see him next morning. Today the 69th semi-annual Conf. of the Church assembled at Salt Lake City, Utah at 10 a.m. -- At 8:45 I called upon Mr. Rousseau, for the Nashville Banner, to whom I explained the nature of the disturbance of the Salvation Army last night; also explained to him our mission and sold him a book. The Banner, in the evening, gave us a very good write-up.

ARTICLE FROM NASHVILLE BANNER, Oct. 7, 1899. Copied in Star Oct. 28, 1899

SALVATION ARMY VERSUS MORMON

Latter Subdued by Bass Drum and Tambourines

Then Preached Against by a Salvation Army Orator

To Whom He Replies at Length --- An Interesting Situation

A little incident occurred last night at the corner by the Tulane Hotel that might have turned into a combat royal between two rival preachers of different religious sects.

For the past week or two Elder J. Urban Aldred of Lehi, Utah, an evangelist of the Latter-day Saints or Mormons, has been in the city and has been preaching in different localities, claiming to have obtained permission from the Mayor to do so. He appears very much in earnest and really makes a very interesting talk, so that there never fails to be a good-sized crowd around him when he is speaking.

It seems that the local representatives of the Salvation Army have for some time resented the Mormon preacher's presence on the streets and have on several occasions spoken against him.

Last night Elder Aldred was expounding the beauties of his faith in fluent and convincing tones to quite a good-sized gathering at the Tulane corner. He was eloquently describing the perpetual happiness to be gained through conversion into his faith, the bond of love and unity that existed in the far-reaching fraternity, and was correcting with vehemence "the common error" that polygamy is identical with Mormonism, when suddenly a squad of Salvation Army warriors marched down the street and took their places directly opposite the Mormon. They formed a circle and in a moment the Elder's voice was drowned in the boom of the big "salvation" drum, the tinkle of tambourines and the strident voices of the squad, "singing salvation."

Elder Aldred was abashed for a moment, but soon regained his composure. He listened to the services the Salvationists conducted with much interest. One feature of these services was a talk by the Captain, in which he attacked the Mormons. He said all manner of uncomplimentary things about the Elder and his brethren, calling them tramps and saying they had no right to preach. When he had finished and the little detachment had filed away, the Mormon preacher again took the floor, or street, and spoke at length. He stated that he had the kindest feelings toward the Salvation Army and felt liberally toward any religion, believing it but fair that all representatives should have a chance to speak. If the Salvation Army had been in the habit of using that corner first he would in the future allow them to do so and would speak when they had finished, as he had permission from Prof. Hancock to do so.

Sunday Oct. 8 to Sat. Oct. 14, 1899

In doors writing and reading most of the day. Held our regular Sacramental Meeting in the afternoon. At night I attended the Methodist church and heard Rev. Mathews speak on "Are You on the Right Side of the Cloud". -- Today we spent (in the evening) in moving in a large room rented from Mrs. Armstrong at 147 North Summer St. for which we pay \$10.00 a month. Held meeting at night. -- These days were spent in attending to office work - in letter writing, history writing, mailing, and report making, and etc.

Sunday Oct. 15 to Sat. Oct. 21, 1899

(Use of church and other privileges denied us. The Illiff Attack, Sun. Oct. 15, 1899)

It having been announced through the newspapers that Dr. T. C. Illiff of Salt Lake City, Supt. of Methodist missions in Utah, would speak in the Tulip St. Church in East Nashville. I went in company with Elder N. D. Forsyth to the pastor of that church. While we were in his study Judge John W. Judd with Dr. Illiff stepped in and introduced themselves to Rev. John R. Stewart. Dr. Illiff remarking as he did so that he and Judge Judd comes from the same Mormon Camp. It became necessary here for Rev. Stewart to introduce us who had up to this time had been unobserved, in order to prevent the Dr. from saying something that he ought not in our presence.

After meeting we asked Rev. Stewart for the use of his church at some future time in which to answer the speech of Dr. Illiff to be delivered there that night upon "Mormonism". This request being denied I asked the privilege of giving out a notice which being denied, I asked Rev. Stewart if he would announce at night our presence there and that we had been denied the use of the church, which he refused to do.

At night we all (5 elders) went to the meeting to hear delivered what proved to be a most unjust and vehement attack upon Mormonism by Dr. R. C. Iliff. It was a subtle attempt to array the U. S. against the Latter-day Saints and their religion against which he, while laboring for twenty-eight years in Utah, has been unable to cope. He assumed the position of being solely engaged in defeating Congressman-elect B. H. Roberts from Utah because he said he was an avowed polygamist. This case has been an almost national issue of late. Dr. Iliff maligned the saints and people of Utah by declaring them to be a pledge and covenant breaking people. He told the people the Latter-day Saints believe in: a God with body parts, and passions. That there are many Gods. That Jesus who was taught was a polygamist, was born of natural generation and etc. That polygamy was the foundation of Mormonism and that statehood for Utah meant a revival of that principle which was now freely practiced.

After this meeting, in which all that was said against the Latter-day Saints was credulously believed by a deceived audience who gave approval in such expressions as "Amen" "Glory to God", "Bless the Lord", and etc., I went into the street and announced to the people that we would speak to the people the following night upon the same subject. An angry crowd soon gathered around me with threats of: "take him to the river", "string him up", "put him out of the street" and "if you try it we will see that you don't".

I saw the sentiment and knew that to say much would mean trouble so kept quiet and was allowed to come home undisturbed. Let it be again said that in the Christian city of Nashville free speech, even upon the streets, is denied Mormons. -- Friends advised us of threats of mob violence if we went upon Tulip Street so we did not go there to hold meeting; the announcement of which showed such a bitter spirit. I wrote a letter refuting Rev. Iliff's statements to Nashville American which appeared in American of 17th inst.

THE MORMON SIDE

To the Editor of the America:

The subject of Mormonism and what the Latter-day Saints, or Mormons, believe, is much discussed, yet little understood, by the masses of people. Prejudice and ignorance of the real belief and practices of this people have often caused ministers and church members to unjustly close the doors of their churches against them.

Does not the religion of the Savior of the world as well as the American Constitution teach men to "prove all things, hold fast to that which is good"; to allow all men the right of free thought and speech, so long as these do not infringe upon the right of others? When these are denied men, Christianity becomes narrow, crippled and degenerate, and liberty loses its very essence.

The latest attack upon this religion was that of Dr. T. C. Iliff, at the Tulip street church Sunday night, in which the Mormon people as a whole and individually were maligned and misrepresented, as were their faith and teachings.

Let the motives of this gentleman be what they may, this does not right his misrepresentations of what the Latter-day Saints believe. The Latter-day Saints, or the Mormons, believe and teach in their standard works (none of which Mr. Iliff quoted from, but cited extracts from one that he passed for such), that God, the supreme ruler of the world, is the Father of our spirits and possesses an immortal body, in the image of which man was created. -- Gen. 1., 26; in the express image of whose person His only begotten Son (in the flesh) was created -- Heb. 1., 3: that the teachings of the Latter-day Saints that God is the Father of our spirits and is a glorified being, in which centers all truth and power, is possessed of a body with parts, and that He has passions of love, mercy, justice, hatred, envy and jealousy, is taught in the following Scripture: Heb., xii., 9; Eccl., xii., 7; Numbers, vi., 22; John xvi., 28; Heb., 1., 3;

Gen. 1., 26; James iii., 8-9; Gen., viii., 35; John, iv., 8; Isaiah, xxx., 27. That Jesus Christ, after his resurrection, ascended into heaven with a body of flesh and bone, having been begotten of the Holy Ghost, where he sits on the right hand of the Father, enthroned and glorified, the equal of God, and one in power, wisdom and purpose, with him in the government and salvation of the world, is taught in the following scriptural passages: Luke, xxiv., 38-43; Act, i, 10-11; John, xx., 27; Acts, vii., 55-56 Phil., ii., 6.

The Latter-day Saints believe in the personality of God the Father and of Jesus Christ, the Son.

By means of the spirit of God or Holy Ghost, which, unlike the Father, or the Son, has not a body of flesh and bones, but one of spirit that fills the universe is God manifest.

That divine being whom the Latter-day Saints worship is the God of the Bible and not Adam. Neither have they at any time taught that Jesus was the son of Joseph, but of God.

Equally untrue are the statements that polygamy is the "corner-stone" of Mormonism; that polygamous marriages have been solemnized in Utah since 1890' one proof of which is the fact that no such cases have come before the Federal Courts of Utah; that Mormonism or the Mormon Church, as such, takes any part in political affairs and that the Mormon Church elected or selected or took any other part in the nomination and election of Congress-man Roberts. All this is the result of the selection, nomination and election of the Democratic party in Utah.

Lastly, we declare most emphatically that the statement of the reverend gentleman that the citizens of Utah and the members of the Mormon Church are pledge and covenant-breakers is absolutely false. The Mormon people have always, and ever shall, stand honestly by their pledges.

Elder J. Urban Allred.

Nashville American, Oct. 17, 1899

Tuesday, Oct. 17, 1899

Today I wrote an article to the Nashville Banner in which I stated our mission here, asked for a hearing, and briefly refuted what was stated by Dr. Iliff. The reporter of that paper gave me to understand that if such a piece were written it would be published, but when same was submitted to the Editor he declined to publish it and told me we need not look for even fairness by the Banner.

Wednesday, October 18, 1899

Theosophical Society Visited.

Upon invitation I visited, for the second time, the Theosophical Society of Nashville, held at the beautiful home of Chas. Belser, where I made many warm friends and as before, preached or spoke to them in explanation of Mormonism; in which they are interested and have high respects for. Three of this Society have purchased Books of Mormon.

Thursday, October 19, 1899

Wrote a long letter to the Deseret News setting forth an account of Dr. Iliff's visit here. Visited several men from whom we desired to rent a building in which to hold our annual conference. Public sentiment was against us and these men dared not go against this powerful factor in swaying society. When men with buildings learned our purposes many refused to talk to us or else sought to justify themselves by referring to some flaw in our teaching of which they were for the most part ignorant. Mr. Akin refused to give us consent of the Watkins building because he said we were religious tramps.

Today was spent in visiting men who had buildings to rent, and in office work. -- Today Elder N. D. Forsyth and I went to the State capitol where we called upon Governor Benton McMillin, who treated us kindly, yet showed signs of wanting to evade us. He had been in Congress with a number of men from Utah including John T. Cain, Geo. Q. Cannon, Frank J. Cannon, Joseph L. Rawlings and Judge Wm. H. King. When I handed him a Book of Mormon telling him that we desired him to have one of these, he said, "I accept one with much pleasure". But when I told him it was worth sixty cents he remembered that he had one in his library and needed no more nor had time to read a "Durrant". We visited Judge John M. Lea, a commissioner of the Watkins building, who, afraid of public sentiment, was not disposed to let us use that building under any consideration.

Sunday Oct. 22 to Sat. Oct. 28, 1899

This morning's American contained a long piece from Dr. Iliff, a reply to my article of 17 inst. in which he endeavored to quote from representative men in the Church (catechism) that Adam is our God; that Christ was believed and is believed to be a polygamist, and etc., also repeated his fulminations against the Church relative to the question of the present practice of polygamy. It will be seen from the reply of Dr. T. C. Iliff, clipped from American that the Rev. gentleman utterly ignores the denials I made and scripture quoted, and continues a reiteration of his misrepresentations of the religion of the Latter-day Saints.

MORMONISM

Dr. Iliff Replies to Elder J. U. Allred, of the Mormon Church

To the Editor of The American:

Mr Allred, in his article published in Tuesday's American, "The Mormon Side," says: "Prejudice and ignorance of the real belief and practices of this (the Mormon) people have often caused ministers and church members to unjustly close the doors of their churches against them."

Now the justifying causes are the following: 1. The Mormon Church recognizes no other church but itself. 2. It destroys the Bible by its so-called revelations. 3. It makes belief in Joseph Smith as a prophet of God an essential article of faith. 4. It makes the Mormon priesthood infallible. 5. It teaches a plurality of Gods, and that men become Gods by plural and celestial marriage. 6. It teaches that Adam is the God of this world. 7. It teaches that Jesus Christ is the son of God by natural generation. 8. It believes in polygamy, and teaches that Jesus Christ and God the Father are polygamists.

While we should seek the salvation of all Mormons and treat them kindly, how is it possible for Christians to open their churches to and fellowship them?

Mr. Allred says I maligned and misrepresented their faith and teachings, and then proceeds to admit the truth of the statements made about their Adam God doctrine, etc. Let us see what is said in their own books and by their leading men.

Question: -- "Has God given many revelations? Answer -- Yes, a great number. Q. --- Where have we record of his doing? A. -- In the Bible, the Book of Mormon, Doctrine and Covenants and other publications of the church. Q. -- Are there more Gods than one? A. -- Yes, many. Q. -- What kind of a being is God? A. -- He is in the form of a man. Q. -- Has God a body? A. -- Yes, like unto a man's body in form."

The above is taken from the Mormon catechism taught the children every Sunday of the year. Mr. Roberts, Congressman-elect, in his book, A New Witness for God, says on page 465: "The prophet Joseph Smith corrected the idea that God that now is was always God. We have supposed that God was from all eternity. I will refute that idea. God himself was once as we are now, and is an exalted man and sits enthroned in yonder heavens."

Joseph Smith, April 7, 1847: "When our father Adam came into the Garden of Eden he came into it with a celestial body and brought Eve, one of his wives, with him. He helped to make and organize this world. He (Adam) is our father and our God, and the only God with whom we have to do. I tell you that God was the father of Jesus Christ just as I am the father of my son." Brigham Young, April 9, 1852. Apostle Hyde, on Oct. 6, 1854, speaking of the marriage at Cana, makes Jesus the bridegroom and Mary, Martha and Mary Magdeline his brides. "We say it was Jesus Christ who was married, whereby he could see his seed before he was crucified. I shall say here that before the Savior died he looked upon his own natural children as we look upon ours." Apostle H. C. Kimball said on Sunday, Sept. 15, 1857: "Well, let me tell you, the Holy Ghost is a man; he is one of the sons of our Father and our God, and he is that man that stood next to Jesus Christ, just as I stand by Brigham Young."

It is true their Doctrines and Covenants states (section 1-30:22), "The Holy Ghost has not a body of flesh and bones, but is a personage of spirit." But their idea of personage must be interpreted. "All spirit is matter"; (Doctrine and Covenants, 131:7) "The purest and most refined of all these substances (air, electricity, spirit, etc.) is that substance called the Holy Ghost." (Key to Theology, chapter 5, page 39). And yet Elder Allred asserts that Latter-day Saints (Mormons) believe in and worship the God and Christ and Holy Ghost of the Bible and ought to have the use of Christian churches, etc. I stated in my address verbatim: "Polygamy is a foundation stone in the Mormon theological structure." The standard and authorized theological books of the church, the teachings and practices of the leaders, confirm the statement, and this Mr. Allred knows full well. He further says that "no polygamous marriages have been solemnized in Utah since 1890". Where was Apostle Abram Cannon and where was Apostle Teasell married? I do not say in Utah, but somewhere and somehow both these apostles have taken plural wives since 1890. He cites as proof that no such cases have come before the Federal Courts of Utah. He ought to know that the Federal Courts have no jurisdiction over such cases; and he does know that the perfect secrecy of plural marriages makes it next to impossible to procure necessary evidence to insure conviction, especially in Utah under State laws.

But what about polygamous cohabitation in Utah? He is silent on this, and would convey the impression, by the broad statement that as no polygamous marriages have been solemnized in Utah since 1890, therefore no polygamy; while polygamy as universally understood is now being practiced all through Utah, and in violation of law and solemn pledges, and also with the sanction of the church, and by many of the prominent leaders of the church, including apostles, Bishops, Presidents. But Mr. Allred goes so far as to assert that these leaders have broken no pledges. The sworn testimony of President Woodruff and Snow and other high church dignitaries is a matter of court record. Is it possible that he never knew of the petition sent to President Harrison, and now on file in Washington, signed by all the first presidency and apostles of the church, asking for amnesty, covenanting with the Government that if the same were granted they and their people would be law-abiding citizens thereafter?

President Woodruff, who promulgated the manifesto, testified under oath to Attorney Dickson's question that "there should be no association with plural wives; in other words, that unlawful cohabitation, as it is named, should also stop, as well as future polygamous marriages," saying (I quote verbatim), "Yes, sir, that has been the intention." President Snow swore at the same time that the scope of the manifesto was that the law was to be observed in all matters concerning plural marriages, embracing present conditions and those previously entered into. And yet Mr. Allred says: "Lastly, we declare most emphatically that the statement of the reverend gentleman that the members of the Mormon Church are pledge and covenant breakers is absolutely false." He knows that it has not been sixty days since Apostle Grant and August M. Cannon, two of the high officers of the church, were fined \$100 by the court.

He certainly knows that polygamous cohabitation is practiced by apostles, Bishops, Presidents of stakes and others throughout Utah in violation of the laws of the State and in violation of the solemn assurances of the leaders and people of the Mormon Church.

T. C. Iliff, Supt. Utah Missions

Columbia, Tenn., Oct. 18, 1899

Nashville, Tenn. Mon. Oct. 23 to Sat. Oct. 28, 1899

Today and Tue. Oct. 24 were spent in office work. The weather is beautiful. -- Went to the train at 8 a.m.; met Elders J. P. Nielson of Bluff, Utah and W. C. Parker of Hooper, Ut., who insisted that I eat a second breakfast with them. They were on their road to Kentucky Conference. At 10:50 a.m. I met the following new Elders for our Conference whom I took to our rooms and held a Council Meeting with: Dryden R. Coombs of Payson, Ut., John R. South, Randolph, Utah, Wm. L. Hoopes of Weston, Idaho and J. Walter Harris of Cove, Utah. After our Council Meeting the elders, save one, left for the respective fields of labor. -- Today and Friday, Oct. 27, 1899 was spent in indoor work, mostly of the nature of letter writing, report making and other duties. -- At 3:30 p.m. I took train for Smyrna, Rutherford where I expected to meet in Council meeting Elder M. A. Stewart and John Reeve.

Sun. Oct. 29 to Sat. Nov. 4, 1899

Fasted. At night we held a Sacramental Meeting with the family of Bro. Geo. W. Gwyn in which I spoke on the duties of the Saints, especially relative to the proper teaching of children. The following letter occurred in the Deseret News of Oct. 27th, which reached us on Saturday. Also the accompanying Editorial appeared in same paper of same date.

DR. T. C. ILIFF IN TENNESSEE

Preaches Against "Mormonism" in the State Capital, and before Methodist Ministers.

Pretended to Quote Church Standard Works -- Distorted History and Belittled Work of Pioneers.
(From Wednesday's Daily)

Since June last the people of Nashville, Tenn., have had opportunities of learning something of what the world calls "Mormonism" from its representatives.

Prejudice, intolerance and ignorance of the teachings of the Latter-day Saints, on the part of both clergy and laity, have combined in denying our Elders the use of churches and public buildings, thus making it necessary, in order to have a hearing, to resort to the open air and street corners. Here many of the citizens of this city have heard our Elders explain the Gospel, which to many has given new thoughts, and caused all to admire the plain, simple manner in which the same has been presented; while on the other hand, there has been an absence of petty attacks upon any church or creed. The very opposite of this has been the course of many so-called ministers of the gospel, who, ignorant of our religion, yet have assailed it; the object of which attacks evidently has been to deeply prejudice the people against us and the literature we distribute.

If any other than personal gain was the object of the address of Dr. T. C. Iliff of Salt Lake City, it seems that different methods and means might have been employed by that gentleman in his effort here on Sunday, October 15, to prejudice the people against the Latter-day Saints, and array the forces of the nation against the people of Utah in general. Whenever and wherever the plain facts of the history of the Latter-day Saints are recited, however simple its recitation, generally they who hear are ready to express admiration and benedictions. Simple justice in the narration of the history of the hero pioneers of Utah is far from dishonor even unto dignitaries and statesmen.

In a vehement attack made here upon "Mormonism" in general, Dr. T. C. Iliff did the very opposite of honoring or even fairly representing the Latter-day Saints and their religion. Whatever phases of truth this gentleman spoke on that occasion, were purposely and carefully dressed in such garbs of deception as to give the truth a false appearance.

A credulous audience listened to this gentleman coming from the land of the "Mormons", and therefore, thought to be perfectly familiar with his subject, relate how that after its organization "Mormonism" was wisely led to the valleys of the Rocky Mountains where, separated from Christian civilization, the "Mormons" could practice their pernicious religion. Two causes, he said, contributed to give "Mormonism" permanency -- a powerful organization and fanaticism, "Mormonism" was depicted to be a monstrous power claiming authority to appoint kings, queens, governors, presidents; to make laws, spiritual, political and temporal to which all men must yield absolute obedience. Such a power as this is a menace to the true spirit of our government, and an enemy to the sanctity and purity of the American home, and subversive of the fundamental principles of true Christianity.

Dr. Iliff said that there should be a halt called. "Mormonism", he said, believed in a God with a body like a man; that he had passions and walks, drinks and eats, like a man; that there are many gods; and that Adam is the God of this earth; that Christ, whom it was taught was a polygamist, was born of natural generation. To impress the people that he was not misstating the doctrine of a people for whom he professed much charity, Dr. Iliff here pretended to read from "Mormon" standard works, none of which, however, he produced, nor quoted from. The gentleman made strained efforts to impress his deceived audience with his own earnestness, while the congregation shouted "Amen."

Polygamy was next handled, which was declared to be the cornerstone of "Mormonism," the extirpation of which, with the correction of the false idea of God, meant the final annihilation of the great power.

The first rays of the Christian light of a brighter day in Utah came when Christian missionaries were sent there to set the "Mormons" right. These had been put under fire by false testimony, and even now needed the hearty support of Christian churches abroad.

In this address the people of Tennessee, and especially of Nashville, were highly complimented on having such heroic men as Judge John W. Judd, who, with others, it was said, brought light to Utah, and succeeded in breaking the great power of "Mormonism" by enforcing the United States laws. Great stress was laid upon the progress now being made in Utah by Methodism, which work, however, needed enforcements. Statehood for Utah was a great mistake, as it meant to "Mormons" the revival of polygamy, which was renewed in less than six months after Statehood came.

Dr. Iliff evidently had no scruples in declaring that the leaders of the Church, from the First Presidency down, were tricksters, and then followed a seemingly unconscious statement, in which he said "I am not lying but am telling you the truth."

A repetition of this "favorite" subject of Dr. Iliff's was given October 18th, before two hundred ministers in the Tennessee Methodist conference assembly at Columbia, Tennessee.

These are a few of the misstatements of truth used by this "Christian minister." They are written that the Latter-day Saints may know of some of the fulminations that are being heralded abroad by such men as Dr. Iliff and his followers.

The Elders of this city made application for the same church used on the occasion of this address in which to make reply thereto; but the privilege was denied us as was that of using the public street.

Ours is an abiding hope in the justice of the great Judge, whose hand rules the destiny of nations and of individuals, who will yet render to every man his just dues. The light of truth cannot always be hid, though its foes vainly endeavor to strike down its majestic form, and obscure its light, yet amid all storms

and tempests its struggles for recognition are onward and upward; its victory is certain, for truth is mighty and will yet prevail.

Your brother in the Cause,

J. Urban Allred

President Middle Tennessee Conference

Editorial Comment of Deseret News of Oct. 27, 1899

From a letter received by the "News" and published in another column today, it will be seen that Rev. T. C. Iliff is still engaged in the work of arousing prejudice against the Latter-day Saints. The report therein given of his attack on "Mormonism" in Nashville, Tennessee, Sunday, October 15, tallies with the account that appeared in the Nashville American of the 16th inst., except that the paper shows the speaker to have been more vituperative and bitter and untruthful than Elder Allred's letter describes.

We do not propose to follow the Doctor's deviations from the straight path, which have been noticed in past times. We merely place the matter once more on record for the attention of people who have entertained sentiments of regard for him, thinking he was honest but mistaken. When he returns he will doubtless be as friendly, and smiling, and cordial as ever, towards the people whom he has pictured in such dark colors, and whose beliefs he has so distorted before "Christian" congregations in the East.

There are thousands of estimable people who really believe the "Mormons" to be monsters, and our religion to be heathenism. Such persons are to be viewed as mistaken, and as victims of those who know better but are bent on deceiving the unwary. For the good folks who are thus misled we can fairly entertain no feeling of anger. And even to the deceivers we should wish no evil, but rather that they would reform and if they must oppose what they think is wrong, do it fairly and with some regard for the truth.

It has always been cause for congratulation by the Latter-day Saints that their opponents are compelled to use the weapons of error, in assailing the doctrines and practices of the Church. If truth sufficient for the purpose could be brought to bear, it would surely be utilized, because it is so much sharper and more mighty than falsehood. But truth does not clash with truth, and therefore untruth has to be pitted against the principles of so-called "Mormonism."

Another noticeable method in the common assaults on the Church, is the quotation of garbled extracts from works that contain merely the views of their writers, instead of citations from the recognized standards of doctrines and discipline. Those who adopt this style of attack, always represent those personal works for which the authors are alone responsible, as "standards of Mormon faith." The unfairness of this kind of polemics is recognized when the facts are pointed out, but it serves its purpose for the time being.

However, there is this comfort in it all: In due time the truth will come uppermost. If there is not present opportunity to proclaim it, to the exposure of the wrong, the way will certainly be opened and herein is the necessity to observe the injunction: "In patience possess ye your souls."

Meanwhile it is the duty of every member as well as Elder of the Church, to do all that is consistent for the spread of truth and the overthrow of error. And a sentiment of pity rather than of wrath should be entertained for those who fight against Zion, for their fate is written on high, and is as sure as the coming of darkness when the sun ceases to shine and the moon and the stars are obscured.

Nashville, Tenn. Wed. Nov. 1 to Sat. Nov. 4, 1899
(Elder Hawkins home going prevented)

Came back to this city in company with Elders Stewart and Reeve. -- Accidentally met at depot Elder Jas. R. Hawkins of Payson, Utah, who was waiting a train to return home from a mission to Alabama, after an absence of 4 months. He was sick and discouraged and wanted to go home without permission. I took him to my room and talked with him encouragingly for a long time, when he decided to stay and try it again. I telephoned to Pres. Ben E. Rich at Chattanooga, 151 miles distance, and told him of what Elder Hawkins had decided upon and succeeded in getting his ticket - and release recalled, and Bro. Hawkins added to the ranks of this conference. Thus Elder Hawkins' home going was prevented. Bro. Hawkins began work in this city tomorrow. -- My article to the Nashville American of Oct. 16, 1899 on the "Mormon Side" appeared in the Deseret News of Oct. 31, 1899 with the same headings. (See page 154). -- Today and Sat. Nov. 4th was spent in visiting men having halls and public buildings in this city for the purpose of getting the use of the same in which to hold our annual conference in this city on Dec. 9 and 10, 1899. Elder N. D. Forsyth accompanied me; we found much prejudice against us. At night (Sat.) we held meeting in which I spoke. Weather cold and damp.

Sun. Nov. 5 to Sat. Nov. 11, 1899

(Visiting Public Hall Proprietors. Minister Visited)

Spent the day in writing, reading and holding a Sacramental Meeting at 3 p. m. Wrote a letter to my brother John Gurnett Allred. -- Spent the day in writing letters to the Elders. -- Spent the day in writing a letter (circular) to the elders notifying them of conference to be held in this city on Dec. 9 and 10, 1899 and giving them some instructions as to our duties on that occasion. -- Elder N. D. Forsyth and I began a diligent canvass of the city in search for a hall in which to hold our conference. We found much prejudice and timidity existing on the part of men with halls. Men with halls feared that popular sentiment was against us, therefore they feared to show us any favors, not even for pay. -- Spent the day in visiting among men having halls to rent but was unsuccessful save the offering of the Masonic Theatre to us for \$40 per day. -- In our visits in search for a public building in which to hold conference we called upon Rev. Virgil Pafford of the M. E. Church on Spruce and Demumelum St. who said he was very pleased to meet us brethren until we told him who we were, when a change crossed his countenance as though he had been thrown into a tub of ice water. He refused to talk to us saying that he had no patience with our religion. He arose and left us sitting alone in his own house. -- Rainy! Spent part of the day in the city in the same duties as have occupied us the past week. Met with little success. Paid Mrs. Armstrong \$5 for rent until Nov. 24, 1899.

ILIFF EXPOSES ILIFF

Editorial, Deseret Semi-weekly News.

Nov. 10, 1899

(Referring to Dr. Iliff's reply to my letter in Nashville American)

The Deseret News has given place to some communications from Elder J. Urban Allred and also reports in the Nashville, Tenn., American concerning the enunciations of Rev. T. C. Iliff against the "Mormons." That paper published a letter from Elder Allred on this subject which elicited a long "reply" from Dr. Iliff. We have not space to spare for his repetitions of old stories and inferences which have been given so many times to the public, but will merely give a few quotations from the article he furnished the American.

Elder Allred, so Dr. Iliff says, made this statement: "Prejudice and ignorance of the real belief and practices of this (the Mormon) people have often caused ministers and church members to unjustly close the doors of their churches against them."

To this Dr. Iliff makes the annexed response over his own signature:

"Now, the justifying causes are the following: 1. The Mormon Church recognizes no other church but itself. 2. It destroys the Bible by its so called revelations. 3. It makes belief in Joseph Smith as a prophet of God an essential article of faith. 4. It makes Mormon Priesthood infallible. 5. It teaches

a plurality of God, and that men become Gods by plural and celestial marriage. 6. It teaches that Adam is the God of this world. 7. It teaches that Jesus Christ is the son of God by natural generation. 8. It believes in polygamy, and teaches that Jesus Christ and God the Father are polygamists."

The "Mormon" Church is so pronounced in the non-recognition alleged by Dr. Iliff, that it frequently throws its pulpits open to ministers of the various "Christian" churches, and the Church organ publishes gratis notices of their church meetings and services when requested, Dr. Iliff's church not expected. While the "Mormon" Church does not agree with many of the doctrines of those churches, it recognizes them for what they are, and also their right to freedom of worship, and always treats them with more respect than they extend to the Church of Jesus Christ of Latter-day Saints, which they designate by the name of "Mormon".

It "destroys the Bible" by proclaiming it as one of its written standards, and placing it first of the list. It is found in all the pulpits and platforms of its tabernacles and meeting houses, and is quoted from more than any other authority in proof of its principles. In April, 1830, a revelation was given to the Church which sets forth the nature and purpose of the Book of Mormon, part of which is: "Proving to the world that the Holy Scriptures are true," but "neither adding to nor diminishing from the prophecy of his (John's) book, the Holy Scriptures or the revelations of God." Doc. and Cov., pp. 122, 124.

In October, 1830, a revelation from God to the Church says: "The Book of Mormon and the Holy Scriptures are given of me for your instruction." In February, 1831, the Lord commanded the Elders, Priests and Teachers of the Church to "teach the principles of my Gospel which are in the Bible and the Book of Mormon." Doc. and Cov., p. 170. The Prophet Joseph Smith revised the entire volume of the Old and New Testaments by divine commandment and his "new translation" was, in the main, according to the text of the so-called "King James" version which is commonly used in this Church. The Book of Mormon is the greatest and strongest witness to the truth of the Bible that exists today. It corroborates and substantiates that sacred record and throws light on its origin and doctrines. It is the most potent refutation extant of the notions of the "higher criticism" school of scriptural commentators. There are no stronger believers in the Bible living than the Latter-day Saints.

There is nothing in the authorized standards of the Church which makes "belief in Joseph Smith an essential article of faith." It follows as a matter of course that those who accept the Church of Latter-day Saints as divine, believe that Joseph Smith was a Prophet of God as they do that Moses, Isaiah, Jeremiah, Peter and others were Prophets. But there is no "essential article of faith" that requires "belief" in him as it requires faith in God the Father, and in His Son Jesus Christ and in the Holy Ghost, who are the only personages in whom that belief is "required."

The infallibility of the men who officiate in the Church and called "the Priesthood" by Dr. Iliff is not claimed by them nor believed in by the members of the Church. There is nothing either in their teachings or in the discipline of the Church that requires any such belief.

Plurality of Gods is believed in by the Church in the sense conveyed in the Bible. That is, God the Father, God the Son and God the Holy Ghost are separate and distinct persons, and their unity is that of three individuals who are perfectly harmonious, and all who through Christ and obedience to God become like Him will be heirs of God and joint-heirs with Christ to "the fulness of the godhead bodily," as taught in the Holy Scriptures. The assertion that "men are to become Gods" simply by marriage of any kind, is not taught by the "Mormons." The reference to Adam as the God of this world is not founded on any declaration of the Church or its standards, and the same may be said concerning the rest of Dr. Iliff's assertions. There are many ideas conveyed in the sayings and writings of "Mormon" Elders that have never been adopted as the doctrines of the Church. With full explanations of the meaning of these speakers and writers a very different impression to that conveyed by garbled or isolated sentences would be obtained.

It is believed by the Latter-day Saints that every head of a family who overcomes all things evil and cleaves to that which is good, will eventually, through Christ the Redeemer, stand at the head of his posterity as "a King and Priest unto God." Also That Adam, restored by the "atonement" to all that was lost in the "fall", will be at the head of his race forever, as a son of God and an inheritor of all things.

We have but briefly referred to the assertions of Dr. Iliff made over his own signature, to show the perversions in which he indulges while he claims to have "never misrepresented the Mormons", or said anything against them or their Church." It would take many articles and much more space that we can devote to refutations of the untruths told by the preachers engaged in the work of maligning the Latter-day Saints. We can only refer to them occasionally and briefly, and then leave them in the hands of Him who comprehends all men and the intents of their hearts, and who will render unto every one according to his deeds and motives.

Sunday Nov. 12 to Sat. Nov. 18, 1899

Fasted! Held Sacramental Meeting. Visited the family of Jas. R. Hawkins at night with whom we had a long conversation upon the Gospel. -- Today Elder N. D. Forsyth and I spent in visiting men with halls and buildings. Among others visited was Judge Anderson, judge of the criminal court, whom we visited as he sat upon the bench trying a darky case. The room was sickening through lack of no ventilation. When court adjourned I presented myself and told him that I had come to ask his consent to use the Knights of Pythias hall, of which he was a member of the committee in charge, at the same time explaining why we wished the hall, and what we taught. I had previously handed him a tract. When the word "Mormon" fell from my lips and my identity was for the first time know to him, he threw down the tract declaring that he wanted nothing to do with Mormonism and that he would not give his consent for us to use the building. I expostulated with him telling that we should be given a hearing before being condemned; that people ought to be broad minded and liberal, especially judges of courts. I called attention to the fact that he filled a place of responsibility and ought to be a broad-minded, fair man. He turned very pale and cried. Finally, to my astonishment he said, "I have judged hastily and I withdraw my decision and give you my approval to use the building. He further stated that the best sermon he ever heard was by a "Mormon" in Salt Lake City. The Lord softened his heart. -- Today we went and saw Mr. "Buck" Lanear, a member of Knights of Pythias, and obtained his consent to use their lodge room for the use of our conference meetings. -- The remainder of this week was spent in seeking to perfect arrangements for the holding of conference in this city.

Sunday Nov. 19 to Sat. Nov. 25, 1899

We all fasted (six Elders) all day for the purpose of gaining more faith and that the Lord would intercede in our behalf in getting a building in this city which up to the present we have not been able to procure. Held a Sacramental Meeting. -- Today Elder N. D. Forsyth and I spent in visiting among men having halls and public buildings. We visited Mrs. Boyle who had previously promised to rent us the Masonic Theatre, but when we visited her today she made excuses that she did not want to let us have the building, without the consent of the Free Masons from whom she had rented the building. We started to see the committee of five Free Masons who represent the lodge. The first one visited was Mr. Wm. H. Wallace, a lumber dealer of this city. When he found who we were and our business, he refused to talk to us saying that we could not have the building under any consideration, for neither Sunday or a week day; for "Mormonism" and Masonary were opposed to each other. I began to explain to him that our mission was not that of opposing Masonary. He arose from his seat with his eyes flashing with the spirit of the devil, and catching me by the arm marched us out of the door, saying we should not talk to him.

We next visited Maj. W. J. Foster, a civil engineer and surveyor, and member of the committee in charge of the Masonic Theatre building. He gave us a cold reception. When we explained to him our mission and made ourselves known, he said, "You have already had your answer from Mr. Wallace," showing that he had been visited by Mr. Wallace, whom we had visited but a few minutes before - a fact

which we afterwards found to be so.

Mr. Foster said that they would not tolerate "Mormonism" in the Masonic hall, and that he would not discuss the subject with us. I explained in a few words to him our mission. He trembled all over, and in a minute turned and told us to stop talking to him, so we were compelled to go leaving him in the hands of God. He refused to tell us the names of the other members of the committee as he said he cared to give us no aid whatsoever. We next visited the secretary of the lodge, who had been to Utah and consequently was our friend, but unable to assist us, or dare not for fear of public sentiment. Here we met again, Mr. W. J. Wallace who had come there to warn others against us.

We next visited Mr. T. O. Morris, a very genial and plain spoken man, who said that personally he would not withhold from us the use of the building, but acting as he must in the name of Free Masons who were against us, he would withhold his consent.

The Nashville American of Sunday Nov. 19 published an able article from the pen of Congressman Roberts which the American copied from the New York Times. The same caused favorable comment among many of the leading men.

Clipping from Deseret News of Nov. 21, 1899

PROMISE OF PRES. SNOW TO CHILDREN OF BOXELDER STAKE

Boxelder Stake Conference, held at Brigham City, Nov. 19, 1899 when these words were spoken,

President Snow addressed the conference as follows:

Since I commenced visiting the Saints, first at St. George, the middle of last May, I have shaken hands with over 20,000 children, but no where have I enjoyed the ceremony more than here. Many of you, whom I see before me, will go to Jackson County and aid in building up that promised land. I feel that I shall see that day myself, but I know that many of you will.

I wish to promise the young folks long lives, through obedience to your teachers and through loving and honoring your fathers and mothers. Be humble and live pure lives. Parents, your glory and exaltation depends partly upon your posterity. Love your children and never punish them under the spirit of anger. There is nothing more glorious than a posterity of pure and obedient children. The Lord has love and affection for His children, the inhabitants of the world, although many of them are wayward and disobedient at times, still the Lord loves them and they will eventually all come back.

I was pleased to hear Brother Kelley's favorable report. When I first came here, under the direction of President Young, there were but few people in this part of Utah. After we organized a Stake here I was President for many years, and I have watched your progress with the greatest interest. May God bless you.

Little Miss Edwards, of Willard ward, a member of the Sunday School, sang a song, "O My Father," composed for the occasion by her father.

INVOCATION

O my Father and Creator,
Of this world that I am on,
I conceive I see thy mansions,
With the Savior's sim'lar one,
With my holy, spiritual mother,
Once I dwelt in bliss so rare,
But I've lost my recollection
Of my pre-existence there.

Yet my parents here have taught me,
 Bend my knees to Thee, O Lord,
 O my Father I implore Thee,
 Give me wisdom in this world;
 I see the order and affection,
 With my parents here on earth,
 Truth and reason they do teach me,
 They are types of Heavenly birth.

Though I'm weak, a child of nature,
 Yet my thoughts ascend above;
 Thou art great and full of mercy,
 Filled with charity and love.
 When my time I have completed,
 To me allotted here to roam,
 Father, mother, please receive me,
 When you call me to come home.

Tuesday, Nov. 21 to Sat. Nov. 25, 1899

Death of Vice-President Hobart. Knights of Pythias Hall rented)

Today the nation was called upon to mourn the death of Garret A. Hobart, Vice-President of the United States, who died of heart failure at his home in New Jersey. We continued our work of endeavoring to procure a public hall. Elders Kirk and Richins were attacked at night. Failing to get any satisfaction from the five trustees of the Masonic Temple, whom we visited in person and labored with in vain, we paid Mr. B. Lanear \$10.00 for the rent of the Knights of Pythias Hall on Union Street. Mr. Lanear is not a Christian in name but a believer in Tom Payne's religion. We found him to possess more moral stability and real religion than any other man whom we had met for a long time. -- Today was spent with new elders. We received Elders Francis A. Elmer of Payson, Ut. and Ira H. Hogan, Jr. Gentle Valley, Id. These elders were received by Elder O. Richins and E. S. Parkinson and the same day went into the field. Two elders from Kentucky having missed their train stayed with us. -- The weather took a sudden change for the worst, being so cold that the elders could not hold meeting on the streets at night. -- Today and Sat. Nov. 25th we spent endeavoring to procure a larger building than the one we have procured and also in making arrangements at the hotels for our elders when they come in to conference.

Sun. Nov. 26, to Sat. Dec. 2, 1899

Spent the day in our rooms. Held our Sacramental Meeting. Went to meeting at the First Presbyterian Church and heard Dr. Vance give a sermon on "Persecution." He said that we need more martyrs to the cause of truth. Also indicated that the objection of the nation to Congressman-elect Roberts to his taking his seat in the House of Representatives was not persecution but a righteous opposition to the cause of error. Wrote a letter to my mother. -- We visited Mrs. Boyle and from her learned that it would be next to impossible to rent the Masonic Temple because of the opposition being raised notwithstanding Mr. Boyle had promised us the use of it and we had used every possible means to get it even at a rental of \$40.00 per day. We also received a definite and final answer from Mr. John Hill Akin that we would not be permitted to use Amusement Hall. Having thus worked hard and having been refused the use of six of the public buildings of the city, we decided to use the K. of P. Hall, though small and in the third story of the Exchange Building, which we had previously secured by paying a rent of \$10.00 in advance for. So we published a short article in the American and Banner announcing our place and time of meeting and extending an invitation to the public. -- Wrote a circular letter to the elders giving them final instructions relative to conference.

-- Today was Nashville's gala day manifest by the blowing of whistles, ringing of bells, prolific decorations; the occasion being the return of the First Tennessee volunteers from the Philippine Islands.

A long parade marched through the streets containing most of the soldier boys, which was witnessed by many thousands of people from all over the state. No public speaking was indulged in. -- Thanksgiving Day. Services were held in most of the churches. Many people were on the street. There was so much excitement and in many cases drunkenness upon the street that we thought it unwise to hold meeting to-night or last night. Our Thanksgiving dinner consisted of a humble meal served by our own hands, consisting of bread, butter, milk and bananas. We were joined by two new elders - David Halls and Peter Brown of Mancas, Colo. who came in yesterday. -- The weather up to the present has been beautiful. This morning it turned cold and rainy. Spent the day indoors writing. Also spent Saturday, Dec. 2, indoors with office work. -- Today I visited several men relative to perfecting arrangements pertaining to our conference. Wrote an article to the American.

MORMON CONFERENCE

Forty-six Elders, Including President Rich, Will Be Here Next Sunday

To the Editor of the American:

On Sunday, next, Dec. 10, an opportunity will be given the people of Nashville to learn what are the true teachings of the Latter-day Saints, or so-called "Mormons. At the hours of 10, 2 and 7:30, respectively, public services will be held in the hall of the Exchange Building, at 411 1-2 Union street. Forty-six Mormon elders, including Elder Ben E. Rich, President of the Southern States Mission, will be present, and Mormonism from a Mormon standpoint will be discussed and explained.

An invitation is hereby extended to the general public, and especially to the ministers of the various denominations in Nashville to be present and bring their Bibles.

Mormonism courts investigation and an impartial hearing. It should be borne in mind, however, that rumor, false reports and second-hand knowledge gleaned from our enemies, is an unworthy crucible in which to test the real merits of Mormonism.

The immaculate character of the Son of God was everywhere spoken evil of, and he has left a prediction that those who believe on his name should meet similar treatment.

The wise man, Solomon, has said: "He that answereth a matter before he heareth it is folly, and shame unto him."

And Paul adds: "Prove all things; hold fast to that which is good."

To the law and to the testimony, if they speak not according to this word, it is because there is no light in them. This is the test that all who are seeking truth and the salvation of mankind, should be willing to apply to the religion of the Latter-day Saints.

Come and hear freely for yourselves and know "by their fruits" what the Mormons believe.

Elder J. Urban Allred.

Sunday Dec. 3 to Sat. Dec. 9, 1899

Spent the day indoors. After our Sacramental Meeting in the evening I went with Elder Jas. R. Hawkins to north Nashville to visit the family of his uncle Jas. R. Hawkins, who was once a member of the Church and lived with his parents in Salt Lake City in the early days. He retains a knowledge of the divinity of "Mormonism" which makes him a miserable man. He is in a pitiable condition with one side of his body paralyzed. He treated us kindly while we conversed with him upon the Gospel. But he was an example of apostacy. Returned to our rooms. It was like a fall evening, bright and clear. -- The 56th National Congress met at Washington in its first session. A great deal of interest was manifest in the case of B. H. Roberts, Representative-Elect from Utah. A terrible fight has everywhere been waged by ministers and bigots against him taking his seat upon the ground that he was once, and is still yet, a polygamist. Roberts presented his certificate of election, but the mighty influence of public sentiment was against him, having been fanned into a frenzy by false reports and misrepresentations, and Mr. Roberts was denied the privilege of being enrolled as a member of the House, until a Committee should consider his case and report thereon. It was a case of an utter violation of the Constitution and a denial of Constitutional rights to the people as

well as the Representative of a Sovereign State. The case also demonstrated again the power of public sentiment. The name of Roberts is a common household word. -- Two other notices, besides the above one, appeared in the papers on Saturday giving notices of our conferences. Was very busy making final arrangements for our conference. --

Was busy with the elders of the city circulating the news of our conference among our friends. -- Held a Council meeting in the Cullom Hotel with my counselors M. A. Stewart and C. H. Wentz, both of whom are already released, and their traveling companions John Reeve and Elam Olsen. The brethren reported their last trip among the elders, the condition and qualification of each elder visited and gave suggestions to aid in the future. I spoke of the present condition of the Conference and I assured the brethren that their labors were accepted and that our prayers went with them to their homes. -- All the elders arrived in this city and stationed themselves at the hotels. The best singers were invited to our rooms where they met and practiced singing until 9 p.m. We had a social gathering.

CONFERENCE AT NASHVILLE

We were disappointed upon learning at the arrival of the Chattanooga train that Pres. Ben E. Rich would not be with us today at the first day of our conference. His first Counselor, L. R. Anderson and Elder Jos. R. Carruth from the office came in at 6:30.

We met at 10 o'clock in Priesthood meeting held in the K. of P. Hall. The elders were all present and a good spirit was manifest.

At the first meeting several of the elders bore their testimony including Elders Stewart and Wentz.

In the afternoon the remainder of the elders expressed themselves in such humble terms and in such a spirit as to move several, if not all, to tears. It was an excellent meeting.

After supper we again assembled at the hall. Pres. L. R. Anderson occupied the time speaking upon our duty as pertains to the law of tithing, fasting, sacrament, prayer, and our duty to the commissary. The elders each voted to subscribe for 1/2 dozen each of Orson Pratt's works at 25¢ each.

Several questions were asked and answered at this meeting. We have given considerable time to practicing singing. It was an enjoyable day.

(Sunday) Today was devoted to public meetings. The weather was bad. About meeting time it began to rain and continued most of the day accompanied by considerable wind.

At 10 a.m. meeting was called to order. Pres. Rich was with us. The attendance was very small, there being but three or four present outside of the forty-seven regular elders and two local or native elders.

A number of elders spoke making short speeches of about 6 minutes - including Elders M. A. Stewart, who spoke on the necessity of making the Gospel a part of our very being. This was after I had spoken briefly to the elders. He was followed by Elders Budge, Wentz, Forsyth, Parkinson. All of whom spoke of their pleasure of meeting the elders and gave encouragement. Pres. Rich next spoke upon the inconsistencies of a bodyless God and said that such man invented doctrine made infidels. He spoke forcefully and showed the nature of the God of the Latter-day Saints.

In the afternoon it rained hard and but few were present. We were favored with the presence of Sister Rich, wife of Pres. Ben E. Rich.

The time was occupied by Elders Jos. R. Carruth and L. R. Anderson. Elder Carruth spoke upon the first principles of the Gospel and of the Restoration. It was a very good sermon.

In the evening the attendance was very slim, to our surprise.

Pres. Rich spoke with force upon the necessity of modern revelation and of the organization of the primitive Church. He ridiculed the idea of the Christian churches of one big heaven and one big hell.

After meeting myself and counselors and Pres. Rich and the brethren after administering to several of the elders who were ailing, held a council meeting, where it was decided to release the following Elders: Thos. Halls of Mancos, Colo.; J. L. Burgeson of Lewiston, Utah; Osburn Richins of Mesa, Arizona. Other matters of the conference were discussed.

An Omission: I have omitted to record the fact that we met in a Priesthood meeting at 8 a.m. on Sunday where, after the administration of the sacrament, Pres. Rich spoke upon our duties.

Monday. --I arose very early, having slept but very little, and made arrangements to again meet the elders in the parlors of the McNairy Hotel. Pres. Rich and wife and the brethren from the office left on the morning train for Chattanooga. At 8:30 a.m. the elders met. We gave them some instructions and final assignments to their fields of labor. I chose for my counselors Elder John Reeve and Emery Barrus, who were sustained as was Elder John South as Supt. of Sunday Schools. Most of the elders left after dinner amid a rain shower for their fields of labor. Having had no breakfast nor dinner and but little sleep, I went with Elder Stewart to Sister Nichols for supper.

At 7:30 we held another Council meeting at our rooms with my newly chosen counselors and Supt. Sunday Schools. Was very tired at the close of this day. Settled with the hotels. --Today (7:10 a.m.) we bade goodbye to Elder M.A. Stewart who at that hour left for his home. --Today we bade goodbye to Elder C.H. Wentz who with Bro. Buck and family who are emigrating saints, left for his dear mountain home after an absence of 28 months. Later in the day we made arrangements to change our headquarters, leaving the city during the cold weather and locate for the present at Smyrna, Tenn. Having completed arrangements to this end Elder Osburn Richins and I took the 3:30 p.m. train for Bro. Gwyn's at Smyrna where we were made welcome. --Today it rained most of the day. Was indoors writing. --Fri. Dec. 15 and Sat. Dec. 16 was spent mostly indoors. The only thing of importance was the announcement in the papers of the death of Pres. F. D. Richards, President of the Quorum of Twelve Apostles and a letter from my brother J. G. Allred announcing the fact that he and Miss Talley Hartley are to be married in about six weeks. It was a surprise to me.

Clipping from the Southern Star, Vol. 2, No. 4, Dec. 23, 1899.

MIDDLE TENNESSEE CONFERENCE

The Middle Tennessee Conference met Dec. 9 and 10 at Nashville. There was present from the office President Ben E. Rich, his wife, L. R. Anderson and J. W. Carruth.

Saturday was spent in priesthood meeting, where every Elder had the privilege of expressing himself. The inspiring expressions were much enjoyed by those assembled during the three meetings held.

Sunday the 10th, Presidents Rich and Allred and Elders Stewart, Forsyth, Budge and Parkinson addressed those assembled at the morning services.

At the afternoon session President L. R. Anderson and Elder J. W. Carruth addressed the assembly. They invited all to investigate thoroughly the doctrine taught by the Latter-day Saints as it was a very important message.

President Ben E. Rich discussed briefly the personality of God. He showed what manner of being the God of Abraham, Isaac and Jacob was, in contradiction to the mystified nothingness of the something which many people now teach to be God.

Evening Session

President Ben E. Rich was the speaker. His text being Gal. 1:8. In a plain, simple, yet forcible manner, he demonstrated how very different was the Gospel taught by those commissioned by Christ, when He (Christ) labored in the ministry, and what men now preach and label Gospel. Also the fallacy of the doctrine of "One big Heaven" and "One big Hell," quoting freely from the Bible to substantiate what he had said.

Monday the Elders met and were assigned to various fields of labor. With a hearty handshake and a "God bless you," the Elders left the city two by two, determined to do all in their power for the advancement of truth.

Osborne Richins
Clerk of Conference.

Sunday Dec. 17 to Sat. Dec. 23, 1899

Spent the day indoors. Had a long Gospel conversation. The weather very warm. --Spent the day indoors writing letters including one to my brother J. G. Allred in which I gave him some good advice relative to the question of matrimony. This was in answer to a letter from him received on Sat. in which he informed me that he expected to be married soon and jokingly reminded me that being the oldest I had forfeited my birthright. I also wrote a letter to Miss Amelia Hammond. --Was busy writing. The papers teem with the news of the Roberts case which is now being tried by a special committee appointed by the House of Representatives. The country has been so completely misled by false representations concerning the conditions of affairs in Utah, and the tide of public sentiment so wholly against Mormonism that a number of articles have appeared discussing the propriety of reducing Utah to territorial vassalage. --Wrote a Christmas letter to my parents and loved ones at home. I also sent Mother one of Orson Pratt's new books for a Christmas gift. Even the contemplation of the happy and familiar scenes at home makes one feel that he is almost spending another Christmas in Zion. --Spent the day indoors. Conversing with the good Sister Gwyn when I was not otherwise busy. For some time I have been corresponding with Amelia Hammond, daughter of Pres. Hammond of the San Juan Stake of Moab, Utah. Today I sent Miss Hammond a very unique Christmas present in the form of a fan made from peacock feathers.

Sunday Dec. 24, to Sat. Dec. 30, 1899
(Another Christmas in Tennessee)

Fasted. Spent the day mostly in reading and writing. The weather being cold and rainy. We did not partake of the sacrament. We felt to severely criticise ourselves at night for the spirit of lightmindedness we had entertained during the day. --Christmas Day! --the second I have spent in the South. Spent the day quietly indoors. Sister Gwyn gave us a nice Christmas dinner which we enjoyed. --December 26, 27, 28, 29th was spent at the home of Brother G. W. Gwyn where the time was spent in writing and reading. --Spent the day in writing a four page letter to the elders, urging the brethren to more fully respect their priesthood and calling and asking them to hold more family meetings.

Sunday, December 31, 1899

(The last of the old year). Spent the day mostly in reading and conversation upon the Gospel. We partook of the sacrament quietly in secret in our room. Today is the last of the old year. The old year breathes slowly her last breaths. It has gone and borne her record with her, would that record had been more commendable.

CHAPTER XI

MISSIONARY JOURNAL

January 1, 1900

to

July 1, 1900

RECORD FOR THE NEW YEAR 1900

The New Year 1900 breaks upon us! With the sun shining brightly the year begins, seemingly with all nature in harmony with herself, and with the hearts of God's people full of gratitude for his preserving care and blessings unto them and resolution to live nearer the Father of light during the year just born. It was my second New Year's day spent in Tennessee while laboring as a humble ambassador of the Savior of the world. The thought of such a position makes me almost quake because I am conscious of my own weaknesses.

During the past year I have labored in the capacity of President of the Middle Tennessee Conference -- including 40 of the central counties of the state -- and comprised at present, of a working corp of 41 elders. During the past year I have enjoyed good health and my missionary labors exceedingly. During that time I have walked (the rest of the page is blank). --

Spent the day in writing, by means of a hectograph, 21 copies of a circular letter to the elders in which we reviewed the noble work with its results of the past year, and urged the brethren to be more mindful of their positions and learn to respect their Priesthood. The necessity of holding family meetings, especially during the bad weather, was also urged. Elder W. B. Parkinson left me for Chattanooga where he is attending the Medical College. -- Today and Thur. and Fri. were spent in mailing papers, Eras and writing letters. -- Having received a circular from Pres. Rich, I wrote the contents thereof in a circular letter to the elders which pertained to the financial condition of this mission, urging the elders to get out of debt as this was the counsel of Pres. Snow and the First Presidency of the Church to the Elders of the mission. All day was consumed in the writing of this letter, aided by Elder O. Richins.

Sun. Jan. 7, to Sat. Jan. 13, 1900

Today was the first general Fast Day of the year. We esteemed it a privilege to make this small sacrifice. In our prayers this day we especially remembered before the Lord, by request of Apostle H. J. Grant, by letter, his mother who had been for years afflicted with deafness. We also remembered, by request, Bro. Gallant Bartlett and Sister Martha Crutcher, afflicted native Saints, also Elder J. W. Harris. At two o'clock we partook of the sacrament in secret. At night we conversed some upon the Gospel with Sister Gwyn and the children upon the special subject of the Book of Mormon. -- Motto: Never despair!

Today and Tue. was spent in preparing and mailing to Pres. Rich an annual report of this Conference for 1899, which showed that fifty-six persons had been baptized, thirty-six children blessed with 530 members of the Church.

Miles Walked -- 47,603

Miles Rode -- 1,416 (Only represents 5 months of the year as this feature was not added until Aug. 1st)

Families Visited -- 2,495

Families Revisited -- 8,095

Entertainment Refused -- 2,894

Tracts Distributed -- 40,800

Dodgers Distributed -- 34,669

Books Distributed -- 2,795 (B. of M. 2,095)

Meetings Held -- 4,212

Gospel Conversations -- 28,327

Motto: "Still achieving, still pursuing. Learn to labor and to wait!"

Wrote two letters, one to parents, one to Miss Hammond. -- Elder Richins and I went to the home of Jas. and Sam. Harris to talk to them about some articles they had been publishing in the papers against us and to close their mouths about our being afraid to meet a Christian minister of their church in a religious discussion. We spent several hours with them to no satisfaction, finally telling them we would publically discuss the subject of religion and the claims of the respective churches from the Bible. They then were unfair enough to confine us to the Bible and proposed that they have our Church literature as a means of vainly trying to disprove "Mor-

monism". This we would not agree to and no satisfactory terms were agreed upon.

Motto: Applause is the spur of noble minds, the end and aim of weak ones.

Had a long conversation with Mr. J. Harris upon the Gospel, which again showed the darkened condition of the minds of the people and yet how boastful they are. Elder Osburn Richins having obtained his release, left for his home in Mesa City, Ariz. on the evening train. He was a very faithful Elder and has done a noble work. -- Spent the day in writing Conference History. Weather was like spring.

Sunday Jan. 14 to Sat. Nov. 20, 1900

Fasted. Spent the day in reading and conversing with Bro. Gwyn, Mr. McAdams and others. -- Spent the day mostly in reading. --

Motto: Be worldly wise, not wise worldly.

Spent the day indoors alone. -- At 9:58 a.m. took the train at Smyrna for Sparta, Tenn. Met several gentlemen from the North with whom I conversed upon the B. H. Roberts' case in Congress, found them much prejudiced. Arriving at Sparta, our new headquarters, I wended my way to Bro. and Sister Haston's whom I found well and expecting me as well as all the Saints. -- Today and Jan. 19 and 20 were spent in letter writing and office work. Late in the afternoon the following elders arrived at Bro. Haston's amid rain and mud. N. D. Forsyth, David Halls, John Reeve, Emery Barrus, J. H. Belnap and L. R. Jensen. The reason of this number being here was the fact that Bledsoe, Van Buren and Warren Counties have been recently cut off from our Conference and these elders we had written to leave these counties to be occupied by elders from Chattanooga Conference to which these counties are now added.

Sunday Jan. 21, to Sat. Jan. 27, 1900

Enjoyed the congenial company of 9 other elders. Held S. S. at Bro. Haston's home where the saints and children met and were taught. After S. School we held meeting. I spoke first for 1 hour upon the "Necessity of Revelation." Elders Murray and Forsyth followed me. Also held meeting at night. -- At 9 o'clock the elders met in Council meeting. I spoke to them 1 1/4 hours upon the "Necessity of Faith; of Proper Example; Payment of Tithing - and of debts; What Should be Taught to the People; Methods of Reports" and other instructions which were supplemented by brief instructions by Elders Reeve and Barrus. The elders were assigned new companions and fields. Elder Forsyth was chosen to travel with Elder Reeve for a season among the Elders as Elder Barrus was to remain with me for a season. -- Wrote a letter to Elders Fryer and David, Elder Budge and then to Sparta two-and-a-half miles. The weather was like spring weather, warm and balmy with humming bees and birds. -- Wrote a letter to Presidents D. L. Elton and T. H. Humphreys of the Chattanooga and North Ala. Confs. respectively giving them the names and genealogies of the saints which had been transferred from this to their Conferences, in the seven counties which had been added to Chatt. Conf. and in those counties west of the Tenn. River which had been added to the N. Ala. Conference. Sent to Pres. Rich the annual S. S. report of this conference (1899) which showed that there are ten small Sunday Schools in Middle Tenn. with a membership of 198 pupils and 50 officers. Went to the office received a letter from Miss Amelia Hammond containing \$5.00 as a present. One dollar of which I will send to Mrs. Martha Crutcher of Clarksville, a poor widow saint.

(Fri. Jan. 26) Yesterday saw the termination in the noted case of Congressman-elect B. H. Roberts from Utah which has occupied so much of the time of the House of Representatives of late as well as of the press, pulpit and gossip. Yesterday the House excluded Mr. Roberts upon the following resolution which carried by 244 for and 81 against: "That under the facts and circumstances of the case, Brigham H. Roberts, Representative-elect from the State of Utah, ought not to have or hold a seat in the House of Representatives, and that the seat to which he was elected is hereby declared vacant."

It was not because Mr. Roberts did not possess every Constitutional qualification but because he was said to be a polygamist or it was rather because he was a Mormon and because the country has been aroused to a momentary uproar instigated by so called ministers that has carried the House off its feet in rendering its unconstitutional decision of this case.

It can now no longer be doubted that the House of Representatives cannot add at will to the qualifications of a representative regardless of the Constitution. Mr. Roberts was not expelled but was excluded without ever being seated. It was a step that strikes at the sovereignty of a free state and shows in what estimation the Constitution has come to be regarded.-- Spent the day partially in reading and partially in writing.

Sunday, Jan. 28 to Sat. Feb. 3, 1900

Held S. S. at 10 a.m. and meeting with about 12 at 12:30. Elder Barrus occupied the time speaking upon the "Apostasy and Restoration." Spent the evening in reading and writing. -- Spent the day, which was very cold, mostly in writing to Mother, also to Miss Hammond. Late in the evening we visited Mr. Jno. Swafford and wife near Bro. Haston's and spent until night with them speaking upon the Gospel. -- Today we visited Bro. and Sister J. E. Nowlin at Elijah 5 miles from Sparta and 8 miles from Bro. Haston's. We found them well and pleased to see us. -- The time of Wed. Jan. 31, Thur. Feb. 1 and Fri. Feb. 2 was spent at Bro. Nowlin's in writing letters to elders, saints and my grandparents. Also visited my old friend Sister Browles with whom we conversed upon the Gospel. She is seeking truth but has had her mind much prejudiced by anti-mormon stories. -- Returned from Elijah to Sparta and received our second class mail. The roads were dusty and weather fine.

Sunday, Feb. 4 to Sat. Feb. 10, 1900

(Tracting city of Sparta)

Fasted. Attended S. S. Held meeting after S. S. I spoke upon the "Necessity of Obedience to the Gospel". (At the end of this day is pasted the notice of the death of William A. Allred from the Deseret News of Jan. 26, 1900. Under it is written: Wm. M. Allred is a brother to my grandfather P. H. Allred, living in Fairview, Wyoming. Another clipping from Semi-Weekly News, Feb. 6, 1900 is from Spring City, Utah of the death of Mother Matilda Park Allred, a Veteran of 91)

(Monday) This being the first Monday in the month, as is usual in the South there is a large crowd at the County seat. We went to Sparta with tracts and applied for the County House. The sheriff was not prepared to give his consent at that time. We visited several families among others Mr. Oliver Young's with whom we soon entered into discussion upon religion. His family sent for the Christian minister of the town, Prof. Sutton, with whom we had a heated argument of nearly four hours in the presence of several ladies who come in to see him defeat us as they expected. He left us so vexed that he would not say good-bye. We did some good. Of course his cry was a miracle and denied all the authority of the Priesthood. -- We again went to Sparta and worked among the people of Sparta who, on a whole are very much prejudiced. We distributed 28 tracts and sold two Voice of Warnings.

We went in our canvass of the streets to the home of Prof. Sutton and rung the bell but they would not answer our call. We were leaving when Rev. Sutton who, had no doubt, seen us, came rushing across the street and in a very excited spirit accused us of knowing that that was his home. The Editor of the Sparta Favorite slammed the door in our faces, refusing to take a tract. -- Was at the home of Bro. Haston all day writing a circular letter to the elders, in which I cited a few scriptural passages to silence miracle seekers and to prove that "these signs" follow -- rather than proceed believers. That they confirm rather than make believers. Also wrote elders concerning the Conference of Presidents near at hand and asked for their financial as well as spiritual support. Also made a change in the mail service; mailing our second class (papers) matter twice a week rather than once a week. -- Spent the day hectographing the circular letter, assisted by Elder Barrus. --

(Discussion on the streets) Elder Barrus and I again went to Sparta loaded with "Friendly Discussions".

We distributed 28 tracts and had some very cold receptions and a number of refusals. The Sparta papers - 2 in number - said uncomplimentary things about us, saying that we had found a place where they were ignorant enough to feed us. Late in the afternoon a man named J. L. Stewart went on the street and told it that we were afraid to enter a public discussion. Our friend came to us and we went after Mr. S. We challenged him for a discussion from the Bible which he would not agree to except his debator be allowed to use everything "Anti-Mormon" while we be limited to the Bible. A large crowd gathered to listen to Stewart and me and the police had to stop us because he said we were stopping up the side walk. The affair made us some friends. -- Spent the day at work in Sparta where we found much prejudice and ignorance concerning us.

SPARTA FAVORITE

February 9, 1900

Editor R. P. Baker
(who refused a tract)

Lots of Mormon Elders are now tramping over the country distributing their literature in an endeavor to make proselites to their faith. Two were calling on Sparta people this week. But Sparta people always were patient and forbearing. The Quebeck correspondent of the American says they have been in that section preaching the persecution of Brigham Roberts, the man kicked out of Congress. These "Saints," as they delight to style themselves, don't advocate polygamy in every house they enter, but they believe in it, as one of them acknowledged to a citizen of Sparta some time ago. We shall shortly publish a full exposure of their nefarious doctrine and practices in Utah, as made by one of the best men in Tennessee, who spent some time in Utah and investigated for himself. The gentleman referred to stands high both in church and State affairs, and what he says can be relied on. We also see it stated in the papers that they have moved their headquarters from Nashville to this place.

SPARTA EXPOSITOR

February 9, 1900

J. G. Snodgrass, editor.

We understand that the headquarters of the Mormon church for the Middle Tennessee District have been moved to Sparta from Nashville, with Elder J. W. Allred, of Utah, in charge. There are about forty elders in this district. They are all in good health, and seem to be busily engaged in distributing tracts and collecting provisions. They are evidently paying expenses and getting some encouragement in some sections. Ordinarily, it is not much of a compliment for Mormons to attack a community. It either indicates that ignorance or a tempting supply of provisions exist in a section -- in this case the latter, we presume.

Sunday, Feb. 11 to Sat. 17, 1900

Elder Barrus went from Bro. Haston's to Sparta to hear what Prof. Sutton might have to say against us. I remained at "home" and assisted in the S. S. and also held meeting in which I spoke upon "The Agreement Between the Book of Mormon and the Bible." -- Spent the day indoors doing office work. -- Spent the day indoors writing letters. -- Today we continued the work in Sparta. We distributed 19 tracts and had a number rejected. The people care little for the Gospel. Visited Sister Rutherford and Sister Akins -- both members of the Church. -- Spent the day preparing our apparel for conference. -- Left the home of Sister Haston at 4 o'clock in a storm. Took train at 5:20 a.m. for Chattanooga where we arrived at 2:35 p.m.

It was the second annual Conference of Presidents of Conferences I have had the privilege of attending. Met a number of the brethren. Went to the Cantrall Hotel where we remained for the night. -- The second Conference of Presidents of Conferences met in the Congregational Hall on Market Street at 10 a.m. today. The Conferences are held by the Counsel of the Mission Presidency for the purpose of exchanging ideas, one from another; adopting the best of these; producing unity and uniformity throughout the mission; and our receiving necessary instructions from those in authority. We were disappointed in not having some of the Apostles from Zion with us, as expected, but there was rejoicing when the following Presidents of Conferences and others present grasped each other's hands:

D. H. Elton of the Chattanooga Conference.
 Heber S. Olson of the Virginia Conference.
 B. F. Price of the Kentucky Conference.
 John Peterson, E. Tenn. Conference.
 W. D. Rencher, Georgia
 T. H. Humphreys, N. Alabama
 C. G. Parker, Florida
 Geo. W. Skidmore, successor to Pres. Parker in Florida.
 J. M. Haws, N. Carolina Conference.
 Sylvester Low, Jr. S. Carolina
 O. D. Flake, Mississippi
 D. A. Broadbent, E. Kentucky Conference.
 W. W. McKay, successor to Pres. Broadbent.
 J. N. Miller, Louisiana Conference.
 W. H. Boyle, S. Alabama Conference.
 L. M. Terry, N. Kentucky Conference
 Geo. E. Maycock, Ohio Conference.
 G. M. Porter, successor to Pres. Flake.
 Elder Barrus and myself from Middle Tenn. Conference.

At the forenoon meeting Pres. Ben E. Rich spoke of his disappointment in not having some of the Apostles present. Showed the responsibility resting upon the Conference Presidents. They, he said, were responsible for personal condition of the elders and of the Conference in general. Spoke of converting elders to the fact that the mission cannot loan them money. Elders should pay their debts. Pres. Hyldahl spoke of our needed support to the commissary and asked the Presidents to express themselves before leaving in a circular letter upon the commissary which could be sent to Presidents of stakes and Bishops of wards at home asking for their cooperation in fitting young elders from this commissary. At 1:30 p.m. we had our photo taken. Afternoon meeting time 2:30 p.m.

Pres. Rich spoke of the high standard of work which had been done in this mission but expressed fears that it was falling off; which could be done by a little carelessness on our part. Urged the Conf. Presidents to push their elders. Said he: "Put your elders on the whistone and brighten them up. You are doing an injury to your elders when you don't push them up." Spoke of the necessity of teaching First Principles and leave the mysteries of Godliness alone. Baptism for living needs to be understood before baptism for the dead is taught. Elders must do those things which they are qualified to do. Elders must be obedient or go home. Must not travel with purse or scrip. Fast offerings should be taught and used in our Conferences.

At night: At night the Presidents met separately and discussed the headings of our reports, S. School work and etc. and etc. The following points were brought out. A family is visited but once, all after visits are "revisits". Counties should be sectionized in order to be done thoroughly. Mayors of cities should be ignored unless they are not prejudiced. Impress people of cities that you will call again soon and leave another tract and see how they like the first one. Elders should remain together in their work. Pres. Rich entered and spoke upon the necessity of taking a dozen missionary hymn books each.

Sunday, Feb. 18, 1900

Weather very cold. Met with the elders in Fast and Testimony meeting at the house of Pres. Rich at ten o'clock. Sister Rich and family and Hyldahl were present. We had a most enjoyable Testimony meeting in which the Spirit of God was present. Thirty nine testimonies were borne including Sister Rich and Hyldahl and many shed tears. It was an enjoyable time and all will remember for a long time the good spirit that was there manifest.

In the afternoon we held a public meeting in the Congregational hall to which there were a few present besides the elders. Pres. Rich made a few introductory remarks and was followed by Elders Jeddie Stokes, D. H. Elton, Ben L. Rich, H. E. Davis -- all of whom made short but appropriate addresses, concluded by some by Pres. Rich.



Second Annual Conference of the Presidents of the Southern States Mission,
held at Chattanooga, Tenn., February 17 and 18, 1900. J. Urban Allred No. 20.

At night the elders all met at the house of Pres. Rich and enjoyed an old fashioned hand shake and social such as we have at home. It was a very enjoyable time.

Monday, Feb. 19, 1900

Elders met in meeting at 10 a.m. and proceeded to formulate an address to the Presidents of stakes and Bishops of wards asking for their support and council to prospective missionaries to support the commissary as they can thus be dressed for that field of labor where their services are most needed. Had a private talk with Pres. Rich upon special subjects. Afternoon meeting was devoted to phases of city work, discussions of the need of a new Dodger, changes in the writing paper of our mission and etc. This closed another very successful and enjoyable Conference of Presidents.

At 1:15 a.m. Elder Emery Barrus and I took the train for Sparta where we arrived at 10:45 next day.

Today and Wed. and Thur. Feb. 21 and 22 was spent indoors writing letters to elders. On 22nd I wrote my brother J. G. Allred and his wife, H. A. Hartley, a letter of congratulation upon reading in the papers an account of their marriage license had been issued. (See below).

Allred-Hartley Nuptials.

Lehi, Utah, Feb. 16.

Mr. J. G. Allred and Miss Harriet Hartley were married in the Salt Lake Temple Wednesday last. Mr. Allred is a widely known young man of this place and Miss Hartley is a very popular young lady of Lehi, being the organist for the Lehi ward choir, and has been clerking in the Branch Co-op for the past two years. The wedding reception was held last evening at the residence of the groom's parents, only the near relatives being invited.

Deseret News, Feb. 20, 1900

OUR ANNUAL REPORT

Editorial Southern Star

Feb. 17, 1900

On another page we give to our readers the annual statistical report of the Southern States Mission for the year 1899. The totals fully meet our expectations, and all around the report is a gratifying one and amply proves that the little stone cut out of the mountains without hands is rolling forth. The written word distributed is simply astounding, and is bound to be productive of much good.

In some respects the figures for 1899 do not equal those of 1898, but conditions have been different, and we have had a smaller force of elders. The year 1899 will go down in the history of the Mission as one of the most trying in late years, if not since its organization. A furious storm of hate and prejudice, as usual, started and fanned by counterfeit followers of our Lord, who cannot hear the voice of God calling unless accompanied by their idol, the almighty dollar, swept over the Mission, as indeed it did throughout the whole of the United States. In not a few localities, in the south, mob violence displaced reason, law and order, trampled the Constitution in the mire and made mockery of the courts of justice. In Butler county, Kentucky, two elders were whipped with hickory withes; in Jasper county, Georgia, the lady of the house where two elders were being entertained had her jaw shot away by one of a band of bigots who came to force the law-abiding and inoffensive guests to leave the country. While in Stewart county, Tennessee, an innocent girl of twelve summers received a bullet fired from ambush at a "Mormon" Elder as he and others were returning from worshiping the Father of all. Rocks, rotten eggs, and outrages of a smaller nature were numerous, and in Kentucky two of our churches were destroyed, one burned and another broken and chopped to pieces, by a mob, because it was covered by insurance from fire. The land was flooded with bitter newspaper articles and literature, not only misleading in character, but untruthful, and some of it almost too indecent to be mentioned by respectable people.

The instigators of this "new crusade" justified themselves by claiming that Utah had broken faith with the nation, falsely proclaiming that polygamy had been re-established, and holding up their hands in holy horror because there were, in Utah, enough democrats to elect Hon. B.H. Roberts to Congress. Many good, sincere people were fooled by the clamor that was raised, and thought, we doubt not, that they were doing God's service by heaping calumny upon their fellowcitizens, as loyal as they -- and honest, innocent men and women, crying "crucify him, crucify him," with the multitude whenever opportunity offered. However, persecution is the heritage of the Saints, and it will always be present until the time comes for Satan to be bound. It is the barometer by which we can tell how sorely his Satanic Majesty is being pressed. The actions of men may hinder truth for a time, but right will triumph and the Gospel of peace fill the whole earth.

It is not strange that in a year like the one just passed there should be a temporary falling off in conversions, or rather new members, for many are converted yet have not the courage to immediately face the finger of scorn or the derision of a hostile world, and on the whole, as above stated, we see much over which to rejoice. The words of President Young, "Every time you kick Mormonism you kick it upstairs," will be verified in this, as it has been in all other instances in the past.

We say to the humble servants of God, in this Mission, that the purposes of the Almighty are fast being brought to pass in the earth; the leaven that is to leaven the whole lump is working and gathering momentum daily. To the Elders we say: Let not the bright star of hope disappear from your view; put on the shield of faith and gird on the whole armor of God. Never forget your full duty, and remember the Great Captain will be your protector under all conditions if you remain true and steadfast.

While you have done nobly the past year, let us see if in the year 1900 we cannot achieve greater success and prove more valiant in the cause we love and to which our lives should be consecrated.

(Statistical Report follows)

Friday, Feb. 23 -- Friday and Sat. was spent indoors as the weather was very cold with some snow on the ground and as we were both afflicted with the itch we remained near the fire and applied vinegar and salt to the blotches on our flesh.

Sparta, Tenn. Feb. 25 to Sat. March 3, 1900

(Summoned to the bedside of Elder B. W. Peck. Death of Elder Peck of Idaho who dies in the field at Ai, Tenn. of measles)

Held S. School as usual at home of Bro. Hastons' I was teacher. Lesson was "The Fall". After S.S. we held meeting with the same audience. Elder Barrus spoke one hour on "Divinity of Joseph Smith's Mission." -- At 4 p.m. I received word by Elder Barrus who had been to town that a telephone message had been sent but not delivered, in which it was stated that Elder Peck was dangerously sick with measles at Ai, Putnam Co. Tenn. Borrowing a horse from Bro. Haston I started for his bedside at 5 o'clock in the evening. At Bro. Jas. E. Nowlin's at Elijah I was joined by Elder J. H. Belnap and a Mr. Judd for a guide and we traveled until 1:30 a.m. over a very rough frozen road and the night was cold and dark. -- At 1:30 a.m. we arrived on horseback at the home of Bro. and Sister Andy Vaughn where we found Elder Bryan W. Peck of Gentle Valley, Idaho a very sick man. He had been at times delirious, but when we entered he recognized us. He was suffering with shortness of breath due from an attack of acute bronchitis which had followed the measles. Bro. Peck asked us to administer to him at once which we did after we had had prayers near his bedside. Our brother seemed to be in considerable pain and frequently called for water.

All that was in our power we did for our suffering brother. The family soon afterwards retired and again we knelt at his bedside and implored the Lord to spare his life. We asked God to remember him in this strange land in which he had come for His Cause; that our brother was young in years and had shown much faith and courage in leaving his home and loved ones. We again ministered to Bro. Peck and immediately he breathed easy and closed his eyes and quietly and peaceably passed away.

The emotions that filled my heart when for the first time I had thought of departing with Bro. Peck, I cannot describe. We knelt down and asked God to help us to yield to his Divine will and commended his spirit to God. The hour was 5:40 a.m. Tue. Feb. 27, 1900 when heaven received back one of its noble spirits whose earthly mission was continued in a heavenly one. At his bedside were his faithful companion Elder Don C. Brimhall of Mesa, Ariz., Elder J. H. Belnap of Ogden and myself.

While laboring in the Master's Cause he was called upon to lay down his life. He showed his faith by his works even to the placing of his all upon the altar. He has won the martyr's crown. His good record lives after him and is imperishable. As a humble missionary in the Cause of our Master he was of a reserved nature yet earnest and faithful always desiring to be obedient. Bro. B. W. Peck was 22 years of age; unmarried. He had been in the field since June 21st last year, since which time he had labored in Lincoln, Marshall and Putnam Counties.

Telephonic communications were at once made with Pres. Rich and arrangements made to send the body in a plain box to Nashville on the morning of Feb. 28. These arrangements occupied all day. So that I was fatigued not only in body but also in mind at night. Had a good night's sleep at home of Bro. Vaughn. -- At 8:30 a.m. we arrived at the depot with the body of Elder B. W. Peck after having experienced much difficulty in passing the fallen trees that had blown down across the road making it necessary to cut a road around it in bringing the body from Bro. Vaughn's to the depot -- a distance of two miles. Elder J. H. Belnap and I accompanied the body to Nashville. At Lebanon we were joined, or rather met, by Pres. Rich and an undertaker. At Nashville the remains were embalmed, placed in a metallic casket and expressed home accompanied by Elder J. H. Belnap and Pres. Rich as far as St. Louis.

Having rendered all the aid possible in my power to my companion and brother in Christ, and having taken personal charge of his remains until relieved by Pres. Rich, with a conscience of having done my duty in this hour of bereavement which has come to us and his friends and loved ones at home, I started to return to Sparta taking the 9:30 p.m. train going as far as Smyrna where I arrived at 11 o'clock and remained with Bro. G. W. Gwyn. -- Spent the day here. Wrote the particulars of the death of Elder B. W. Peck to the Southern Star. -- Remained here all day. Wrote a letter of condolence to the folks of Bro. Peck also wrote home to my own parents. -- Left Smyrna at 5:55 a.m. for the bedside of Elder Jas. R. Hawkins whom I heard last night from letter was sick some where in Sumner Co. Rode on train to Gallatin, walked 7 miles to South Tunnel, where I learned that Bro. Hawkins was at Bransford, which place I reached at dark after a very long and muddy walk. Upon reaching the home of what afterwards proved a most kind family named Jas. Duncan I found Elder Hawkins very sick, suffering much from pain and very weak. Upon entering the room I sprung a complete but very happy surprise upon them as my presence was not expected although they had been telephoning for me.

Bro. Hawkins had much faith; we administered to him. The doctor says he has pneumonia. He passed a very restless night. Elder A. O. McMullin, his faithful companion and I stayed close near his bedside.

Sunday Mar. 4 to Sat. Mar. 10, 1900

Today was spent in fasting and prayer in behalf of Elder J. R. Hawkins. He seemed some better during the day but was worse during the night making it necessary to give him some morphine to produce sleep. -- Remained at the bedside of Bro. Hawkins. Everything save his welfare and recovery were thrown aside and we sought the Lord for faith and a blessing and not in vain for our patient was some better. At night Elder Fred Evans also from Benjamin, Utah came in from the Chattanooga office and joined us. -- Remained with Bro. Hawkins all day. He was a little better today. -- Fasted for Bro. Hawkins. Remained with the brethren in caring for him by day and night, in which we took "turns." He was affected much in his breathing making it difficult at times to get his breath. Elder I. E. Thurber joined us. We counselled together and decided that the power of faith was all that would restore our brother. We wrote a circular letter to the elders asking them to unite with us in fasting and prayer in his behalf. -- Fasted and united our faith and prayers offered in turns at his bedside that the Lord would restore Bro. Hawkins. We administered to him once or more daily. -- Continued in attendance to Bro. Hawkins and in imploring the Lord to spare his life. Today and experienced

doctor came and examined him and decided that he had a collapsed lung in which there was no air passing. The doctors both said it was a very doubtful case if Elder Hawkins ever rallied. We trusted in the Lord and saw Elder Hawkins daily getting stronger. -- Telephoned, but not for the first time, to Pres. Rich, and from him learned that our afflicted Bro. would be remembered at headquarters also in two of the temples. I ordered tickets for Elders Hawkins, Thurber and Evans from Nashville to Utah to be sent to Nashville, to take effect Mar. 12, 1900.

Sunday Mar. 11, to Sat. Mar. 17, 1900

Fasted and offered our petitions to God with as much faith as we possessed that Bro. Hawkins would be spared to return home. In the afternoon four doctors came like buzzards hovering over their prey and desired to perform an operation upon Elder Hawkins. This we would not consent to and they left without entering his room.

At night Elder Hawkins showed signs of much improvement and we realized that our prayers had been heard and answered by our Heavenly Father; which caused us to feel very thankful. -- At 9 a.m. we went to the depot after leaving Bro. Duncan and family, some in tears, with Bro. Hawkins in a buggy and took the train for Nashville.

As we left surprise was expressed by many people who had been told by the all-wise doctors that our brother would never get well nor leave the room. But our trust was in God and He heard our prayers. We were surprised to see how well Elder Hawkins stood the ride on the cars to Nashville knowing as we did how weak he had been.

At Nashville we provided him a bed in a hotel where he rested while we made full arrangements for his departure for home at night; this included telephoning to Smyrna for R. R. tickets which had been sent there from Nashville by p.m. At 8 p.m. all was in readiness and I took the parting hand of Elder Hawkins, Elder Evans and Elder Thurber who accompanied him home. Bro. Hawkins and Evans had a sleeper birth.

Having again done my duty I took the 9:30 p.m. train for Smyrna, Tenn. and remained with Bro. Gwyn. -- Left here at 9:58 a.m. for Sparta -- our headquarters -- where I arrived at 2:15 p.m. Found all well. Was indeed glad to get back to what seems to me as home after a two week's absence during which time my experience in the last hours of Elder Peck and sickness of Elder Hawkins I hope will not be repeated in the case of any others of our brethren. The weather was springlike causing some of the buds to burst. -- Spent the day in writing letters. Among other things wrote some "Articles of Condolence" to the parents and friends of Elder Peck, a copy of which we sent with them a letter and also a copy to the Southern Star. Last 30 days record shows over 700 miles traveled. -- Snowed during the night and most of the day. -- Weather cold: was in house all day writing letters. Wrote home and to Miss Hammond. -- Wrote a letter of condolence and comfort to Elder M. A. Stewart of Mesa City because of the death of his brother A. T. Stewart who died of quick consumption two days after reaching home from the missionary field. Also wrote to Uncle Wm. M. Allred of Fairview and Elder H. C. Pettey relative to the Allred family in this state of whom I have recently been requested by my father to endeavor to get some genealogies.

THE DEAD

Elder Bryan W. Peck

Southern Star

March 10, 1900

Trouble, it seems, never comes singly, and the Southern States Mission finds itself called upon to mourn the loss of another of its valiant warriors for truth. The Elders of the South as well as the Saints will be pained to learn of the death of Elder Bryan W. Peck, of the Middle Tennessee Conference. He died at 5:40 a.m. Feb. 27, near Ai, Putnam county, Tenn., the cause of death being a severe attack of measles, terminating in acute bronchitis. His sickness was not considered serious until Saturday, the 24th, when he took a change

for the worse. At Brother Peck's bedside were his companion, Elder Don C. Brimhall, Elder J. H. Belnap and President J. Urban Allred, who, with others, did all in their power for his relief, and when the end came he passed away as though going to sleep.

Fortunately, our brother was among Saints and friends during his sickness; especially kind were the Saints, including Brother Andy Vaughn and family, at whose welcome home Brother Peck remained during his last sickness, where day and night loving hands ministered every earthly aid possible. Dr. W. E. Sybert, of Ai, attended Brother Peck from the beginning and did all in his power for the recovery of the patient.

The body, accompanied by President Allred and Elder Belnap, was taken to Nashville, where President Rich was waiting to have the corpse embalmed and prepared for shipment home. The body was in a good state of preservation and was sent home in charge of Elder Belnap, and on March 4 a telegram announced that he had arrived safely in Ogden, Utah, and delivered his charge to the relatives of the honored dead, who met him there.

Elder Peck was a single man, 22 years of age, and lived with his parents in Gentile Valley, Bannock county, Idaho. He began his missionary labors last October and although of a reserved disposition was exceedingly earnest and very faithful, in the performance of the many duties incident to missionary life. He did not complain during his sickness, which in all lasted nearly two weeks, but seemed resigned to the will of his Heavenly Father. To know him was to love him and in Elder Peck we have lost a man of God, whose labors and presence we shall miss greatly.

Like Elder Stewart and others before him, he died in the harness, which makes for him salvation sure and the blessings due the faithful certain.

To the dear ones who are called to forego the pleasure of having with them in this life our dead brother, it is cheering to know that thousands of prayers go to our Father to comfort their hearts and strengthen them in their hour of tribulation, with the sweet influence of the Holy Spirit. Be comforted, for there is no more noble thought than that he gave his bright young life for God and humanity.

ARTICLES OF CONDOLENCE

Sparta, Tenn., March 14, 1900

Editor Southern Star.

Dear Brother -- We enclose you a copy of articles of condolence to the parents and friends of Elder Peck, and would be much pleased if you would give space for same in the Star. We remain, with best wishes,

Elders Middle Tennessee Conference

Per J. U. Allred

Articles of Condolence to the Relatives and friends of our beloved brother, Elder Bryan W. Peck:

Whereas, Our beloved brother in the Gospel of Jesus Christ, Elder B. W. Peck, one of the most faithful workers among the noble band of missionaries in the Middle Tennessee Conference, has been called to lay down his life in the field while faithfully engaged in the work of the Master: and,

Whereas, Our Heavenly Father, in His infinite wisdom, has called our beloved brother to the great beyond, thus for a short season separating him from his loving parents and friends; therefore, be it

Resolved, That we, the undersigned, in behalf of the Elders of the Middle Tennessee Conference, hereby express our heartfelt sympathy to the bereaved, trusting our love and prayers may comfort them in their hour of trial.

Resolved, That a copy of these articles be sent to the parents and printed in the Southern Star.

J. Urban Allred, President.

John Reeve

Emery Barrus

Sunday Mar. 18 to Sat. Mar. 24, 1900

We held S. S. in the morning as usual. Elder Barrus acted as teacher. At 12 m. we held meeting in which I spoke about one hour endeavoring to impress the saints with the necessity of having a living religion and of yielding absolute obedience to the truth of the Gospel. Spent the night at study. -- Elder Barrus and I remained in the home of Bro. Haston where we spent most of our time in writing letters. Received a letter from Wm. Young - a member in name only - of the Church at Bon Air - asking for help. -- Leaving Sparta at about 7:30 a.m. I proceeded a foot and alone to Bon Air, a distance of 8 miles, to make inquiry into the conditions of Bro. Young and family and answer a letter to Pres. Rich but referred to me in which he asked for help.

I found the family in a poverty stricken condition. They contend and fight from the parents down. Young himself, who is an able-bodied man, hasn't ambition enough to support them and Mrs. Young (formerly Mrs. Steele) a good woman but a slave to tobacco, coffee and morphine, has been taking in washings. I wrote a letter from his humble home (? - question mark is father's) to Mr. Young as he was at work in the mines in which I told him that it was his duty to support his family and I gave him to understand that the Church was not able nor willing to assist any who were able to help themselves.

Mrs. Young has one daughter living with her who is now a widow but who has been married twice. I found her to be of a contentous nature especially with her mother to whom she never speaks a kind word nor respects as much as a dog. I was glad to get away and left at 2 p.m. and returned to Sister Haston's. --

Today was one which witnessed my departure from the midst of the saints near Sparta. Having completed arrangements for holding conference at Bozarth, March 24 and 25 and thence to travel among the elders for a season. I now had the unpleasant experience of saying goodbye to the saints who have been so kind to me and at whose welcome homes I have been so long. We visited them all in turn save one. Left Sister Haston in tears, whom I had to half promise that I would come back again if possible. Came to Elijah at night. -- Today we visited Sister Mariah Hickenbottom and the saints at the Saw mill six miles from Sparta, returning badly broken out with the itch, especially across my abdomen. -- Came here on horseback (Bozarth) from Elijah where I arrived at Bro. J. C. Watson's about half sick. -- The following elders assembled at 9 a.m. in a council meeting at Bro. Watson's house: Elders John Reeve, Emery Barrus, N. D. Forsyth, Jas. Kirk, D. R. Coombs, J. R. South. I spoke about one hour upon some of the duties of elders, after which we adjourned and went to the school house to hold a public meeting and after much waiting we held a short meeting with about six people. We decided it impossible to hold any more public meeting today as the saints here are much divided and dead to the Gospel.

In the afternoon my counsellors and I visited Timothy Williams and wife and Lee C. Ashburn -- all recreant members who have some time manifest no interest in the Church. We talked to them in kindness. In the case of Ashburn we saw no hope and gave him notice that on the morrow his name would, by his own request, be brought before the branch and by their vote he would be excommunicated. We asked him to be present but he refused. We saw in his distorted features the power of the adversary.

Sunday Mar. 25 to Sat. Mar. 31, 1900

At 8:30 a.m. the elders met in Fast, Sacramental and Priesthood. Elder Emery Barrus and I spoke to the elders giving them many of the instructions given at our recent conference of Conference Presidents at

Chattanooga. I read from 84th Section of Doc. & Cov. and spoke thereupon, endeavoring to impress the elders with the necessity of faithfulness and obedience as the only condition upon which blessings are obtainable. Showed the elders that it is faith which we need. The Lord blesses us through our efforts.

It rained so hard and continuous that we were unable to hold a public meeting during the forenoon.

At four o'clock we held a public meeting with a few people - some members. I spoke an hour and a quarter endeavoring to show the necessity and result of obeying truth. Elder Reeve spoke briefly after which I explained to the members the condition of Lee C. Ashburn and of his request to remove his name from the records. Being sure that this man gave us no hope I moved that Lee C. Ashburn be excommunicated from the Church which motion was carried by the vote of the members present. It was an unpleasant act but was done in justice to all concerned. This man joined the Church through policy which motive has failed to confirm him in the Church. At night the elders held some family meetings. --

Took the parting hand of our brethren who each returned to his respective county to continue the work, save Elder Barrus, who returned to Sparta - our present headquarters - there to care for our mail while I travel with Elder Reeve among the elders. Today we visited the home of Mr. Haywood Hayes where we saw a very strange yet quite perfect image obtained from an Indian mound. The image represents the bust of a woman of Indian type cut with chisel in a limestone rock. The image weighs about 100 lbs. and is in a state of good preservation. There are several mounds near, the history of which is unknown.

Later in the day we visited the family of Bro. and Sister Andy Lafever and daughter who was in bed because of the birth of her second illegitimate child. Never did I talk to one before as I talked to them about their sins while the poor girl cried aloud as did her mother. Because of her condition we considered it wisdom to not consider her case until she could leave her bed. It is a sad case and shows plainly that this people do not realize the enormity of such terrible sins. Remained at Bro. Kilgrow. -- Today we visited Bro. Maynard to whom we talked and tried to harmonize him with the saints here among whom there is much division. We were glad to leave after hearing him relate the conditions that exist among the saints and among members of his own household. His son, Harvey, who went to Utah has recently been excommunicated from the Church for adultery. Remained at Bro. Watsons'. -- Came here tonight from Bozarth on our journey to Mayfield, Jackson Co. Stayed with family of Bro. Andy Vaughn where Elder Peck died. -- Came here from Ai where we have an appointment for another local conference. -- Weather was very cold and I felt very unwell, but met with most of saints of this place and following named Elders in a very open house where we held two public meetings. The Elders present besides Elder John Reeve and myself were: W. P. Murray, David Halls, Elijah Orton and R. A. Talbot.

Sunday April 1, 1900 to end of this Diary. (Book 3)

At 9:30 a.m. the elders met in a Fast, Sacramental and Priesthood meeting. Our meeting lasted nearly three hours during which time many very valuable instructions were given the elders.

At 2 p.m. we met a large crowd in a public meeting. I spoke more than 1 1/2 hours on the "Divine Authenticity of the Book of Mormon" and made a good impression on the people who listened with wrapt attention. -- (April 2 and 3rd) These days were spent in visiting among the teaching the saints. I was not well, having three large boils on my body the result of impure blood; one of which was in the gland of my leg which stiffened me so that I could scarcely walk.

Conclusion to This Book

This book, or the contents thereof, are an account of my missionary experiences in the State of Tennessee and in the Middle Tenn. Conference over which I have had the honor of presiding for more than the past 15 months.

This Diary - the second one written since I entered the field - covers a period of time from May 8, 1899

to April 3, 1900. The concluding lines thereof were written at Mayfield, Jackson Co. Tenn. while I was traveling with my first counselor - Elder John Reeve of Hinkley, Utah - among the elders of this conference.

A continuation of my experiences will be found in Diary number 4.

Personal Expenses of Mission

June 24,	Received from Missionary Committee	-----	\$ 6.00
July 3,	" Father	-----	15.00
Sept. 2	" Father	-----	20.00
Nov. 6	" Father	-----	10.00
Dec. 26	" J. G.	-----	20.00
Jan. 18	" Per D. Halls	-----	10.50
Jan. 25	" A. M. Hammond	-----	5.00
Jan. 20	" Missionary Committee	-----	6.00
Feb. 20	Elders Conference Expense	-----	6.00
Mar. 10	" Missionary Committee	-----	6.00

Paid out

Sept. 2	Tithing	-----	\$ 2.00
Sept. 6	Sister Jolly on Elder Wentz' board	-----	7.55
Sept. 6	Sister Jolly on own board	-----	1.35
Jan. 1900 (27th)	Train fare	-----	4.00

MY LINE OF PRIESTHOOD

J. Urban Allred was ordained a Seventy by Francis M. Lyman, June 15, 1898, who was ordained by his father, Amasa M. Lyman in 1856 who was ordained by Prophet Joseph Smith, Aug. 20, 1842

Amasa M. Lyman, Aug. 23, 1832 ordained Elder by Joseph Smith and Frederick G. Williams. Francis M. Lyman was ordained Elder by his father, Amasa M. Lyman in 1856 in California. (This later paragraph in mother's writing)

Line of Priesthood of Hugh Bruce Allred.

Ordained an Elder on Sunday, June 6, 1943 by his father J. Urban Allred, assisted by Bishop Ira N. Hayward, A.J. Furhiman and Ace Raymond. J. Urban Allred was ordained a Seventy by Apostle Francis M. Lyman, June 15, 1898 who was ordained an Elder by his father Amasa M. Lyman in 1856 who was ordained an Apostle by the Prophet Joseph Smith who was ordained an Apostle by Peter, James and John, Apostles under Jesus Christ.

DIARY NO. 4 OF ELDER J. URBAN ALLRED

of Lehi, Utah County, Utah

This book contains a narration of the chief events of my missionary life, daily recorded, while laboring in the Cause of the Master in the State of Tenn. and in the Middle Tennessee Conference.

This book is a continuation of Book No. 3 and begins with my missionary experiences in Jackson County, Tenn. and with the date of April 3, 1900.

At the time of the opening of this book I was traveling among the Elders (38 in number) of the Middle Tenn. Conference of which I am president and have been since Dec. 12, 1898. Only the most important events of each day will be recorded.

Tue. April 3 to Sat. Apr. 7, 1900

At three o'clock my companion - Elder John Reeve of Hinkley, Utah - and I left Bro. Solomon Robinson's on our way to Sumner Co. I was not well and was suffering from two large boils, and a swelling near the gland in my leg that made me stiff and lame in that member. Rained most of the afternoon. After two refusals we obtained entertainment with J. H. Ragland. -- (Traveling while unwell) -- After a very rough walk of 18 miles we arrived at the welcome home of a family of saints named John Marmon. I was very tired, weak and sick. -- On our way we visited Sister Garrett and family. We found some dissatisfaction with Sister G. and her daughter Ida - who are members of the Church - over a correspondance which had existed between Miss Ida and Elder L. J. Myers of Riverton, Utah which has terminated in some disappointment to them. This was a case of violation of our counsel to elders. -- (Unable to travel) -- Discovered at night for first time that I was ruptured. I did not sleep much though very tired. Upon arriving here at the home of Dr. M. L. Kirby I was in such a condition that I could not travel farther. Elder Reeve left me here while he proceeded to Sugar Grove, Sumner Co. where we had an appointment to meet in conference with four elders. -- Remained at Dr. Kirby's all day scarcely out of the house.

Sunday April 8 to Sat. 14, 1900

(Prayers answered and healed of rupture) Fasted and many times I sought the Lord in humble prayer that he would heal me from the rupture from which I am suffering. My greatest desire is to continue to travel among the elders, but while in that labor I have been stricken down. The Dr. said it would be necessary for me to wear a truss and he sent and got one.

Through my prayers I realized relief and before night was some better. -- At night Elders Reeve, Parkinson and Olsen came in from Sumner Co. They administered to me and the Lord respected them and the ordinance and I received a benefit even while their hands were on my head. For this blessing I feel thankful to our Heavenly Father in who is all power and mercy.

(Mob Violence threatened) Was so far restored that we were able to come six miles on our journey towards Moss, Clay Co. We held a public meeting at night in which I spoke to a fair crowd in a private house. After the meeting Bro. Choatl, where two of the elders were staying, found a bundle of hickory withes on his doorstep with the following notice with them (Bro. C. and wife have just been baptized):

"You damned "Mormon" devils we come for you tonight." There was some excitement among our friends but no injury was done anyone. The mob did not come.

(Counsel Meeting Held) Traveled hard all day through heavy mud and rain. Arrived at this place at evening and found Elders E. S. Budge and Geo. W. Walker according to appointment. Was feeling some better though somewhat swelled on the bowels and sore in my legs. -- At 8:30 the following Elders met in a council meeting in a little lonely schoolhouse in the woods: John Reeve, Alma Olsen, E. S. Budge and

G. H. Walker and myself. We held a very good Priesthood and Council meeting in which we enjoyed the spirit of the Lord. Meeting lasted nearly three hours and from what was there said it is certain that the elders made strong resolutions to be more faithful. It was a profitable meeting. Bidding adieu to our brethren in Clay Co. Elders Reeve and Olsen and myself started at 11 a.m. for Pickett Co. -- (W. J. Allred visited) Today I walked six miles out of my direct line to visit William Jasper Allred at Allons, Overton Co. Tenn. He is in his sixties and is a Confederate soldier drawing a pension from the state. From him I learned that his grandfather, Francis Allred, came from N. C. and that there is no doubt but what this Allred family are related to my own family in Utah. Bro. Allred and wife, though poor, treated me very kindly and begged me to stay with them.

I came in the evening to Eagle Creek where I had an argument with an evolutionist on man's origin. -- (Meetings in Byrdstown) Came here at noon and met the Elders of this county, also Elder Reeve and Olsen who had preceeded me here. Spent the afternoon in reading my mail and writing letters pertaining to the Conference work. At night we held a public meeting in which I spoke for twenty minutes to a small number on "The Character of Deity."

Sunday April 15 to Sat. 21, 1900

Fasted in the forenoon. Elders met in the Courthouse where we held a public meeting with about one dozen. There are no churches in this place but the people who once took an interest in the preaching of the elders no longer care to hear them. They are spiritually dead and are vastly more interested in politics than in their souls salvation. At meeting at night I occupied all the time.

(Council meeting held. Mrs. Boles visited). Went to N. J. Stailey's (saint) 2 1/2 miles from Byrdstown where we held meeting (council) with the following named Elders: G. M. Gryer, R. S. Hawkins, Alma Olsen. After holding a good council meeting we parted from the elders. Elder Fryer starting for Hickman County where he will visit for a short time before returning to his home in Mesa City, Ariz. Went as far as Mrs. William Boles near Byrdstown who was a member of the Church in good standing but who has recently become disturbed over the mission of Joseph Smith. We found her in bed sick but talked with her kindly and her husband. Our talking was not without good results. We sent them an Orson Pratt's works to read. -- Leaves Mr. and Mrs. Wm. Noles in the morning feeling somewhat more friendly towards "Mormonism" than they were before our visit. We journeyed to Ed. Smith whose wife is a genuine Saint, where we had a pleasant time in conversing upon the Gospel until after dinner, when we traveled over a very rough road over the mountains to Spurrier and came to Jas. Birds', whose daughter is a member of the Church. At the meeting which we held at Bro. Bird's home at night several neighbors were present to whom I spoke for about one hour speaking of the object of our mission here, pre-existence of spirits and the meaning of salvation. --

(William Allred of Spurrier, Tenn. visited) On our journey from Spurrier to Glenobey I purposely called and took dinner with William Allred born in 1832 and son of Theopolis Allred and grandson of Francis Allred who came originally from North Carolina. Here I saw a most pitiful condition. Mr. Allred was sitting in a chair so sick he could scarcely walk. His wife lay on the bed a raving maniac being held in position by a man by her side. She was talking the most nonsensical talk and making threats of violence against all around. She said she knew who I was. Before I left Mrs. Allred was lying before the fireplace on the floor with her clothing scarcely on. In the next room lay their only daughter left at home, dangerously sick with the typhoid fever. To add to all this gloom their only living son, James Tilford Allred, died the Saturday previous. Tilford was forty-two years and unmarried yet has more than one child which he owns as his. Upon dying it is said that he left one widow one thousand dollars of his property to support his and her children. He had on several occasions spoken antagonistically against our Elders. On his death bed it is said that he made a death bed confession in which he said that he believed he would be saved.

I left the home of Mr. Allred with feelings of sadness and could not refrain from believing that such judgments are God's punishment for broken law.

At night we came to Glenobey and remained at Wade Stephens.

(Mrs. Wm. Marks visited. Case of suspension from the Church)

•Going to Jamestown we remained there at home of Mrs. William Marks. Mrs. Marks is a daughter to John E. Page, once an apostle in the Church. For this and other reasons we took considerable interest in Sister Marks talking until late on Church history and the question of succession which is all important one with her for she believes in the divine mission of Joseph Smith but has been influenced in her youth by the apostasy of her father. I believe Sister Marks will some day be a Latter-day Saint as she has lost confidence in the Reorganized Church.

At Jamestown I visited or saw James A. Allred and one of his sons who showed little friendship for me or the Gospel. -- Today Elder John Reeve and myself visited Sister Massengale living nine miles from Jamestown who is a member of the Church. It was reported on good authority that this woman is guilty of adultery with Dr. Zackery, committed at Byrdstown where she formerly lived. Never before did I talk so plainly and positively to any one before. The woman would not deny nor confess the crime before her husband but was willing and in fact felt disposed to offer us her baptismal certificate saying she knew she was not worthy of belonging to the church besides she said her husband opposed her in it.

Feeling that the charges against her were true we accepted her membership certificate until we can farther investigate the case farther. After trying to impress the poor woman in her surroundings of dirt and filth which are so antagonistic to the Gospel, of the seriousness of such action, we left her and returned to Mrs. Marks. -- Came here in the evening where we met Elders L. R. Jensen and Elam Olsen from Cumberland county and A. E. H. Cardwell and W. J. Randall of this county -- the last mentioned being sick.

At night we met according to appointment in the Buffalo Cove schoolhouse where we held meeting. Elders Olsen and Cardwell speaking on the "Apostasy".

Sunday April 22 to Sat. April 28, 1900

(Conference held at Glenobey)

At eleven o'clock we held a public meeting. Not many were present partly on account of sickness existing in nearly every house and partly on account of indifference and unbelief which seems to have taken complete hold of the people, making it hard to get enough people together to hold a meeting even in those places in which the people once seemingly manifest considerable interest in the preaching of the Elders. Elder John Reeve occupied the time of the forenoon meeting speaking principally upon the subject of "Baptism". By request, Elder Cardwell and myself went to the home of a widow, Mrs. Cooper, and administered to her 11 year-old son, John, who it was thought had pneumonia fever. Almost immediately he breathed much freer and began to improve and continued so until we left Glenobey.

In the afternoon I spoke nearly two hours upon the subject of "Repentance and Practical Religion". I tried to forcibly impress upon the people present the great difference between a religion of theory without practice and a practical, live, progressive religion. The people gave me close attention.

In the evening, after afternoon meeting, we met at Sister Stephen's and partook of the sacrament. Elder Randall was unable to be present.

At night Elder Jensen spoke 45 minutes on the "Restoration of the Gospel." I followed speaking upon "A Living Faith".

At night I felt a swelling of my bowels, which had recently been swollen. This was due to so much loud and forcible speaking during the day, which is my natural way of speaking when in earnest. Did not sleep well because of the swelling.--

(Counsel Meeting held) Held a counsel meeting with the elders at the home of Elijah Waters where Elder Randall was sick. There were many instructions and much encouragement given the elders which we hope

will enthuse them with new life in their future labors. The Elders will hereafter labor as follows: Elders W. J. Randall and L. R. Jensen, Fentress Co. Elders Elam Olsen and A. E. H. Cardwell, Cumberland Co.

News reached us of the death of William Allred whom I recently visited which occurred yesterday, also of his wife which preceded him to the spirit world two days previously--making three of the family in less than two weeks. Thus does this come to an end.

(Center Allred visited) In the evening we bade goodbye to the brethren and went to the home of Center Allred - 3 miles from the Glenobey postoffice. Here we found the usual excuses of "we are powerfully puney" and "last year was poor year" as explanations of the poverty and dirty conditions of their "shack". We were given a supper of corn bread, molasses and bacon and after a short conversation put to bed. -- Held a long conversation upon the Gospel with Center Allred who is a Baptist preacher but who, of course, has but a very limited conception of the glorious truths of the Gospel which are as far grander than the man made religions of the world as are the brightness and glory of the sun over those of a wax candle.

After selling Mr. Allred an Orson Pratt's works and bearing him my testimony that the Gospel message of the last days is from God, we left him and his wife in their humble home in the rocks on a mountain side to ponder the words which we hope will continue to ring in their ears until the day of judgment when every man must answer to his Maker for his own acts and opportunities.

(Lewis Allred visited - a cool reception) Later in the day we visited Lewis Allred at Boatland. Here we again found the usual amount of sickness. His wife, daughter and mother-in-law (a woman said to be over 100 years old) were all in bed sick. Mr. Allred treated us very coolly and when I asked him for the names of his family--to obtain which was my main object in visiting him--he said he did not think it was necessary to give them. His answers to my questions were in a very gruff, unwelcome tone and spirit. He finally gave me his family names, upon my handling him very carefully. Feeling that we were not at all welcome we left the home of this man whom I suppose is one of my blood relations. He is a brother to Center William who just died, Stokley Thomas and Charles, the last three of whom are all dead. He is now 65 years old. --

(Invited to leave a home. Lost in the night)

Traveled over a very rough road from Boatland to Nettle-Carrier where we arrived at 1:30 and met Elders Z. N. Decker and H. E. Davis. While talking with the Elders on the porch of Mr. Charles Kesling the old gentleman became nervous at our presence and ordered us to leave and not return. This incident made me feel sorrowful as I felt that it was because we had been unwise.

I left with Elder H. E. Davis for West Fork for the purpose of visiting among the Allred family of this county. Started home with Bro. See and got lost in the woods on a mountain side and had to be lighted down with a torch in the hands of Bro. Lee's father with whom we remained over the night. -- Came to Johnathan Allred's place where we spent the afternoon in conversing upon the history of the Allred family. This man is one of the oldest Allreds in the state. He delights in talking of persons and incidents rather than of things and relationships. For three generations his ancestors have lived and died where he now lives which includes a tract of 27 acres of land covered with timber. Mr. Allred was able and pleased to give me much valuable information about the Allred family from Memory.

(Visiting among kinfolk) Situated as Mr. Allred and his family are among the timber covered hills of Tenn. from which they manage to eke out an easy but meager living, they are content with their humble surroundings hence the lack of a spirit of progression or development. That the Gospel has done much for the Latter-day Saints and for my own ancestors is plainly evident by contrast with their advantageous and blessed surroundings and those of the world and of the Allred family in Tenn. with whom my own family are connected by distant kinship.

Visited two other families named Virgil and Charles Allred. -- Spent the day visiting friends, trying to obtain schoolhouse in which we failed, and getting our mail. -- Spent the day visiting among friends.

Visited John W. Allred, born in 1830, the third Allred within a short distance of each other who never has married and are now old men. Sold Mr. Allred an Orson Pratt works.

Sunday April 29 to May 5, 1900

Fasted. At 11:30 went to the schoolhouse where there was a singing practice in progress, hoping to be able to preach there. But the practice was continued to prevent us from speaking. At 1:30 visited Ervin Allred, another grey-headed bachelor, who is living with his sister. Went to Johnathan Allred's at night without holding any meeting on the Sabbath day. At Mr. Ervin Allred's his niece told me I had "gab" enough to be a lawyer. This was occasioned by my talk in answering her questions relative to my religion. -- Left Johnathan Allred's in the morning. Visited home of William Allred living on a poor hillside farm near Qualls, Tenn. He is a rebel soldier one of his eyes having been shot out in the war thus preventing him from reading much. His wife or daughter at their humble home would not tell me where Mr. A. was. I found him and his son, James, and wife, all working in the woods on the hillside. They at once manifest a marked prejudice towards our religion saying that they had heard our Elders preach and that our teachings included the laying on of hands and other false teachings and the history of our people was an evidence of their corruption. The more we talked with these deluded and deceived people the worse they became enraged. The woman at times asking in a loud tone of voice: "Have you ever felt religion?"

Finally I pacified them and obtained some genealogy from Mr. Allred concerning his own family. He refused to accept as a gift from me a Voice of Warning. He said our religion has done nothing for our people but oh, how much I realized his mistake. As I turned and wended my way from their humble home, if such it can be called. They did not welcome me but was glad when I was gone, little realizing my mission or the message which I bore. William was a son of Theophilus and was born in 1842.

(Fred Allred visited) Came same day to Frederick C. Allred's at above place (Hartsaw Cove near Oak Hill, Overton Co. Tenn.) He has two large farms but works like he was starving. He has no children. He and his wife treated me well and gave me some valuable information relative to Allred family. Sold him an Orson Pratt and gave him much information about the Gospel. I believe he is fair minded. He is a brother of Johnathan.

(Gathering genealogy) Home of John W. Allred. After a walk of 16 miles we came to this place where we had arranged to meet Elders Reeve and Decker and see John Washington Allred son of John Allred. He passed through the whole of the Civil War as a rebel soldier without a scratch. Born 1836. He and family are very poor indeed, but very hospitable and kind having entertained our elders before. We conversed much upon the Gospel and I obtained much valuable information from him relative to the Allred family. This man is straight and tall and dark complexioned like all the Allreds, but resembles the Allreds at home in Utah more than any other I have ever visited. He is quite favorable to the Gospel. -- Home of Gallant Bartlett. Held a council meeting with Elders Z. N. Decker and H. E. Davis in the woods near Hilhorn in which many valuable instructions were given. The Elders were encouraged and a good spirit manifest in our meeting. Leaving the elders we came to Bro. and Sister Gallant Bartlett and remained with them over night. --

(Name sake visited) Visited Bro. Wm. Boatman, son-in-law of Bro. Bartlett. His wife only is a member of the Church. Here I saw one of my name sakes. -- Francis Urban Boatman -- a child nearly 2 years old named after me and his uncle Francis in Pleasant Grove, Utah. He is a very intelligent child and I am proud of him. Walked 16 miles after 2 p.m. --

After an absence of about 6 weeks we returned to what we call "home". Found that Sister Haston had gone to Bozarth and Mayfield as Elder Barrus' wife and 2 children had come from Wyoming to visit him in the mission field. -- Spent the day in writing letters to Asa Allred - a new Elder in our conference from Wyoming - Miss Hammond and others. Elder D. C. Brimhall and J. W. Harris of this county came in at night to meet with us in a council meeting.

Sunday May 6 to Sat. May 12, 1900

Fast day. Held Sunday School and meeting at 1 o'clock in which Elder John Reeve and I spoke. -- Spent the day indoors writing letters or article for the Southern Star. -- Today Bro. Barrus came in from DeKalb county bringing with him his wife and two children who are here on a visit with their husband and father, Elder Emery Barrus of Fairview, Wyo. -- Having received a letter from Pres. Rich in which he said that he wished to see me in person in Chattanooga and impart some instructions recently given him by President Snow, I spent all the day in trying to reach Pres. Rich by telephone, but failed. -- Spent the day in writing and in visiting with Sister Barrus, whose company was appreciated indeed. It is such a rare treat to have the congenial company of a real, live, Mormon raised woman. -- Took the train at Sparta at 10:40 a.m. for Chattanooga, Tenn. Arrived safely at Chattanooga at 9:30 p.m. -- Spent the day in the office at Chattanooga. Found the elders all well and very busy. At night I attended some of the most beautiful fire works that I ever saw. Also saw the battle of Santiago shown by most beautiful fire works. It was a most graphic and grand sight. Remained at Cantrell Hotel.

Sunday May 13, to Sat. May 19, 1900

At 11 a.m. I met with the Elders of the office including Pres. Rich and wife and children and Pres. Hyldahl and wife in Sacramental and Testimony meeting. We had, as we always have, a good spirit present.

At 2 p.m. we met in public meeting in the Congregational Hall though there were but few present except the Elders. I was called upon to speak and occupied forty-five minutes in speaking upon "Pre-existence of spirits and Our Duties After Receiving Mortal Bodies." My words did not come freely but with labor. This had been the experience of all our Elders who have attempted to speak in that hall. It can be accounted for from the fact that it is used by the spiritualists and the effects thereof seem to be in the building.

At night I visited the Baptist church and saw a very fashionable congregation in a beautiful edifice fed upon beautiful words which tickled their ears if it did not reform their hearts. The "preacher" was Rev. Race, pastor of a Methodist church who used the Baptist pulpit because of the absence of the pastor thereof. The religion of the world it is evident is in seeming, not in being.

After meeting went upon invitation to Commercial Hotel where we had a gospel conversation.

(Conference with Pres. Rich. Spoke in Chattanooga)

Sunday afternoon after our public meeting Pres. D. H. Elton of the Chattanooga Conference and I went to North Chattanooga to visit sick Sister Quinn. We administered to her and she felt better, but has been very low with a fever.

At five p.m. Pres. Elton and I met Pres. Rich in the Mission office where he gave us some valuable instructions to be imparted to the Elders. These may be summarized as follows:

1. Contents of last July's circular letter to be renewed.
2. Elders must not borrow money of saints, elders, or from the office.
3. Stamp money is being used. Elders are sometimes traveling with money.
4. Caution Elders through personal letters to "lay low" or be cautious during July and August.
5. Push book record. The same work is not now being done as was done.
6. Greater efforts to sell Stars to saints.
7. Elders must pay their debts to the office.
8. Elders should have a deposit to carry them home at any time.
9. Encourage Elders to write and properly represent commissary at home.

(Received notice of my release) at 1:35 p.m. I left here for my Conference arriving at Smyrna at about 6 p.m. having received many valuable instructions from Pres. Rich. While in private conversation with Pres. Rich I related to him how I had recently been ruptured but had been permitted to continue my journey through the healing power of the Lord. Pres. Rich was surprised and felt that I ought to go home in June (22). He told me that I had performed an honorable mission and that every day while I had been presiding I had had the faith and prayers of himself and counselors. This was a surprise indeed to me and not a very happy one, either, as I fully expected to be about three months longer in the field. But the Lord called me and when He, through His servants, says return to Zion, I ought to obey. But the thought of leaving a work and people whom I love is not a pleasant one. -- Spent these days at Bro. Geo. Gwyns waiting for Elder John Reeve to join me and continue our journey among the elders. -- Elder John Reeve and I took the train at 6 o'clock in the morning for Nashville where we took the stage for Ashland City and then walked to Nockertsville and remained with Bro. G. W. Wall. Rained during the night. --

(Traveling among Elders) Had a long heavy walk through mud to Clarksville on our way to visit the Elders of Montgomery county. Clarksville is a very aristocratic city of about 9,000, situated on the Cumberland river. It is a great tobacco port and tobacco manufacturing center. -- Rainy. After a long walk we arrived at this place and met Elders Alfred Fuller and P. A. Brown.

Sunday May 20 to Sat. May 26, 1900

We were unable to get either church or school building in a neighborhood where the Elders heretofore have had access to buildings. Held meeting at 2 p.m. at the private home of Chas. Hollis, where I spoke on the "Necessity of Continued Revelation" Elder Reeve also spoke. --

(Traveling upon my 26th birthday) At 8 a.m. we left the home of Bro. Chas. Hollis near Brewer, Montgomery county, and traveled hard all day. Late in the evening I became very tired. We sought entertainment but were refused because we were Mormon preachers.

After resting for some time on the porch of a man who would not keep us I was able to walk on when at last - 8 p.m. - we arrived at the home of Sister Ward who is a very faithful saint. Here we were made welcome for the night. I was very tired but felt thankful that on this, my twenty-sixth birthday, I had been permitted to walk and advocate the Cause of the Master. The servant of the great Master must not expect different treatment from the world than that accorded the Master.

I am thankful to my Heavenly Father that He has abundantly blessed me through another year. May I feel and show that gratitude to Him through the unborn future. -- Came here from Carlisle and met the elders of this county -- Elders D. C. Shupe and W. L. Hoopes. Elders Reeve and Hoopes started for Bumpus Mills to hold meeting, leaving Elder Shupe and myself to hold meetings at Tharpe. -- Rained most of the day which was spent mostly indoors in conversing upon the Gospel. At night we held a public meeting in which I spoke upon "Faith", referring to man's pre-existence and the resurrection as an actuality and reality. -- Today we visited Bro. M. M. Brigham six miles from Tharpe, a man whom I baptized last August. Returning to the schoolhouse we held meeting at night in which I spoke, by request, upon the "Divinity of the Book of Mormon". The people gave marked attention to whom my words and scriptural quotations were as a revelation. Remained over the night with Dr. Baggetts. --

Came from Tharpe to Popular Springs schoolhouse. We held meeting at night with about twelve persons, mostly young people, to whom I spoke on "Repentance". At night we went to remain with John Collins who were about the poorest people I have met in the South. I did not sleep much on our little bed pallet. -- Today we went six miles to the Vinson schoolhouse where we were when Miss May Hardin was shot by a mob instead of one of the Elders at whom the shot was aimed. Here I visited our friends and was received with welcome. Returned at night and held meeting at Popular Springs.

Sunday May 27 to Sat. June 2, 1900

Held meeting in the morning at the schoolhouse. Had a good crowd to whom I spoke on the "Laying on of Hands". In the afternoon Elder Shupe spoke on "Water Baptism". At night I spoke on "The Necessity of Continuous Revelation". Stormed during the night. -- Came here through mud and rain and met Elders Reeve and W. L. Hoopes who had been holding meetings here. We held a meeting (Priesthood) with the elders and spoke to them upon their duties with the effect that the elders were encouraged. At night we held a public meeting to which several were present, although the weather was stormy and roads very muddy. I spoke upon the "Necessity of Continued Revelation". -- In the morning we left Elders D. C. Shupe and W. L. Hoopes and traveled all day in the rain and mud arriving at night at Thos. Tuckers' where by appointment we met Elders Alfred Fuller and Peter A. Brown. Passed the night with the Elders at home of Bro. Thomas Tucker. --

(A Saint Visited) In the morning we held meeting (Priesthood) with the Elders and gave them the instructions which we came to give them. Traveled most of the day in heavy mud and rain. Stayed all night with Bro. Eskew, a very, very poor member of the Church whose home has been deprived of the presence of their mother. It is a very dirty place. -- Visited Clarksville in the morning near which place we found Sister Martha Crute who is a faithful Saint and a widow, who we encouraged much until about four o'clock. -- Walked 28 miles through much mud and rain. Twice lost our way and did not succeed in finding Bro. M. S. Robinson that night. -- Came today to home of Bro. and Sister M. S. Robinson where we were welcomed and remained during the rest of the day. Held meeting with him and neighbors at night.

Sunday June 3 to Sat. June 9, 1900

(Sick administered to -- The sick receive a blessing. Sunday School organized.) Today was a special as well as regular Fast day observed in behalf of Elder A. C. Candland of Mt. Pleasant, Utah, a recently returned Elder from this mission who is now in a very critical condition. We fasted and remembered Bro. Candland before the Lord several times, and also a young man named Geo. Cardwell who lives near Bro. Robinson and who, though badly deformed as a result of a broken back when four years old and a recent paralysis of his left side, yet seemed to have faith in God. He fasted with us and we administered to him after our forenoon meeting in which I spoke upon "Faith". This young man desired to be baptized but his parents lack faith and objected.

In the afternoon we held a meeting in which we organized a S. School for the benefit of Bro. Robinson and Bro. Wiggleton family. Bro. M. S. Robinson is Supt. and teacher of the higher class. There seems to be perfect unity between these two families of saints and a desire on the part of the parents to teach their children the Gospel. This unity and spirit of the Gospel is in evidence that the Gospel does something for those who possess the spirit thereof.

At night we were made glad upon going to the home of the Cardwell family for the purpose of holding another public meeting to see Geo. Cardwell, whom we had administered to in the afternoon and who had not walked for weeks but had to be carried, walk across the room aided by the support of his mother's arm. This made us rejoice and know that the Lord had heard our prayers and acknowledged our anointing. At the meeting I spoke upon the "Necessity, Mode and Object of Baptism" and tried to show that obedience to that ordinance was necessary to obtain the blessings of God. Remained with Bro. M. S. Robinson during the night. --

We left Springfield at about 11 o'clock and traveled all day in deep clay mud and part of the day in rain. We arrived at Bro. Wall's at 7:30 after a hard walk of 24 miles. -- Came here from Lockertsville in a rain storm. Found entertainment with a man named D. A. Read who said he could not care for us but whose wife consented when I asked her if she did not believe the scriptures. -- Arrived at Nashville at 3 p.m. after a walk of 18 miles, part of which was traveled in the rain.

Our object in coming to this city was to establish our headquarters here and provide a suitable place for the location of our elders here during the summer. (Again in the State Capitol for the purpose of opening headquarters here). We had 25 cents between us when we entered the city. We went to the McNairy Hotel and entered into a Gospel conversation with the manager during which we told him how we traveled and how much money we had at which he asked us to stay with him and thus were we provided for, as the Lord promised. -- Today was spent in seeking for suitable rooms to rent. We have not many real friends in this, the state capitol, because the people here love darkness rather than light -- money and popularity -- more than the things of God. The word "Mormon" they cannot bear because it is unpopular and Latter-day Saint they do not know. Verily they have but a form of religion.

One year ago today I entered this city with Elder M. A. Stewart for the purpose of opening the work for last summer. -- Spent the day in visiting places where suitable rooms might be obtained. Made arrangements to rent the same large room furnished which we rented last year at 147 N. Summer St. -- Spent most of the day at the private boarding place of Mrs. Johnson at 147 Summer St. where we have for the present taken rooms. Wrote letters to Elders Forsyth, South, Parkinson, Lewis and Coombs asking them to join us in this city to commence work of the summer. Also wrote Pres. Rich a long letter; also Miss Hammond.

Sunday June 10 to Sat. June 16, 1900

Fasted until one o'clock when we went by invitation to the home of a widow, Mrs. Beech, also a member of the Church where we partook of dinner. Later we visited the home of Jas. R. Hawkins in North Nashville who was once a member of the Church and who lived in Utah in '53 and '54 but left the Church and came to this city. He is an unhappy man. At night we visited the Presbyterian church and heard a sermon on "Prayer". It was a cold recital of a few well studied sentences which were about as much devoid of spirit as the prayers offered to a Supreme Being without "body parts or passions."

In the afternoon we visited for a few minutes a colored Methodist Church where about 300 "darkies" of varying shades of color from that of coal black and curly hair to that of whiteness almost to the point of obliteration of the colored race characteristics, sit and listen to a colored Bishop preach. As he read or spoke he emphasized such words as "glory", "salvation" and "love" while many in the congregation were shouting "amen", "glory to God", "yes" and etc. to the extent that it was with much difficulty that we heard the speaker though he spoke very loudly. -- Spent the forenoon in writing. In the afternoon Elder John Reeve and I visited the State prison. The Tennessee Penitentiary is located three miles west of Nashville. It is a beautiful building with beautiful surroundings on the outside but possesses all the gloom and loneliness of prison life within. There are 1045 convicts confined at present within its walls, the majority of which are colored.

We were shown through the cell rooms which are very substantially built of solid rock and arranged in rows one above the other five stories high with a walk for the guards in front of the doors of the cells. Surrounding the cell rooms is another very substantial room. One commendable feature about the prison is the industrial part thereof which provides employment for all the convicts in the way of the manufacture of shoes, chairs, harnesses, barrels and etc. Some of the inmates make more than enough to support themselves and receive same as their own earnings.

An improvement which could well be made is a better condition of the cells and the establishment of a library for the benefit of the depraved characters there confined, three of whom we were told were white and more than fifty of whom were colored women. The prison and its surroundings are a forcible reminder that the law of the land is supreme.

At night we were invited by the young people at our place of boarding to hold a meeting as they had become interested in our conversations. To this we consented but the gentleman of the house objected because of his popularity. -- Spent most of the day in writing. In the forenoon Elder John Reeve and I visited one of the woolen mills of the city and was kindly shown through, where we saw all the phases of manufacturing woolen fabrics. We sold the gentleman who favored us a Voice of Warning. -- Spent the day mostly indoors writing. -- Today Elders W. P. Murray, N. D. Forsyth, Emery Barrus and John South

came into the city and at night we all held a singing practice together preparatory to the opening of the work for this year in this city. -- The whole of the day was taken in writing thirteen copies of the subjoined farewell circular letter to my brethren. In this I was aided by Elders Reeve and Barrus.

The following is a copy of my last circular letter to my brethren -- the Elders of the Middle Tennessee Conference -- over which it has been my honor to preside for the past 18 months and more:

147 Summer Street
Nashville, Tenn.
June 15, 1900

Elders Middle Tenn. Conf.

Beloved Brethren:

It hardly seems possible, yet a truth, that two years have come and gone since it was my happy privilege to be identified with you in this labor of love. Happy indeed, have been my associations with my brethren in the missionary field, the memory of which cannot help being the most pleasant of my life. For the honor which God has conferred upon me, in being a minister of the Gospel, for the priceless lessons learned, for the association of a band of faithful men of God whom I have learned to love, and for the support which I feel you have given me, I hope to always feel grateful to our Heavenly Father.

On June 22 I shall be released, from present labors in this mission, and shall leave perhaps on the day following for my home in Zion.

Though absent in person my daily prayers shall be in behalf of the continued welfare of my brethren and the Cause, which we all so dearly love. There is satisfaction in the thought that the work of the Lord will go on in the future, until the Gospel is preached unto every creature as a witness. May God bless those entrusted with these high duties.

I take pleasure in announcing that Elder John Reeve will succeed me in the duties of President of this Conference.

Brother Reeve is a man of God, and worthy of your full support which we ask you to give him, that he may properly perform his responsible duties. Let us love and support each other, if we would have the spirit of our missions burning in our hearts.

Who in all this world ought to have more gratitude and thanksgiving to God; rejoice more in his calling; be more humble, faithful and dignified; possessed of more love and a spirit of obedience than they who are divinely called to leave all earthly possessions and freely go into all the world and preach the Gospel -- thus becoming ministers of God to their fellowmen? Brethren these are the keys to the door of success in the missionary field, and the means by which our hearts may be filled with that spirit from on high which makes every duty a pleasure and our sojourn in the missionary field the most happy and profitable days of our lives.

I pray that each elder may be filled with the spirit to "preach the Gospel". Success comes through united and faithful efforts. The promises of the Lord are sure, but they are all predicated upon conditions. Let us study to know and strive to do our duty, to ourselves, to our fellowmen, and to God.

My heart's desire is for the onward advancement of the work of God here, which I love, and the welfare of those upon whose shoulders rests the responsibility of bearing onward the glorious Gospel message. May you live to ever possess the spirit of the Lord to aid you.

Goodbye, and God bless you. I remain with feelings of love and gratitude

Your brother and companion
J. Urban Allred.

(A Council Meeting Held) Spent the day indoors with the brethren. The following group picture taken: John Reeve, Emery Barrus, W. J. Lewis, D. R. Coombs, W. P. Murray, N. D. Forsyth and E. S. Parkinson.

At night we held a meeting among ourselves in our room. I spoke to the brethren upon our duties which was also my farewell address to the Elders.

Elder John Reeve - my successor - spoke feelingly of the responsibility that now rested upon the brethren; also spoke consoling words of my labors.

At 9:30 I took the southbound train for Smyrna where I remained over with Bro. Gwyn.

Sunday June 17 to Sat. June 23, 1900

Came here today from Smyrna coming by rail as far as Murfreesboro and walking from there to this place. Remained during the day with Sister Northcott and family. -- Home of Wm. M. Allred near Woodbury, Cannon county, Tenn. Walked here from Halls Hill though the day was hot and I was decidedly unwell. The object of my trip to Cannon county was to visit two families named Allred from whom I desired to obtain any information possible pertaining to my relatives.

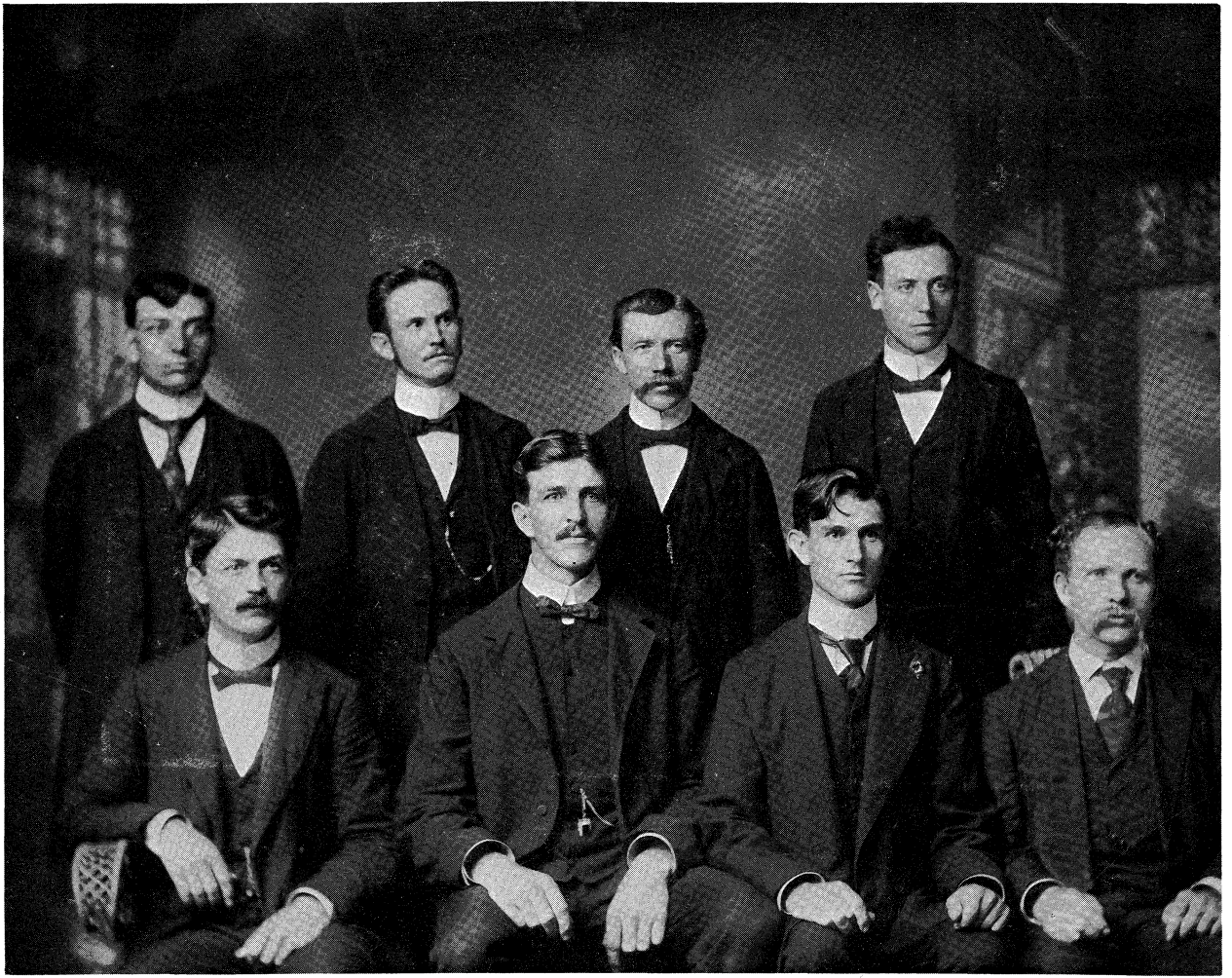
The first family visited was John S. Allred whom I found to be in the midst of the direst poverty. Born 1858. He himself was unwell and unable to work though a man of but 42 years of age. His wife and children, poor, ragged and dirty, were struggling in a half-hearted manner, though apparently without discontent, to eke from the unyielding soil of a small two acre field which they own, a bare subsistence. The little log hut which constituted their home was very small, open and without a door hanging on its hinges, the surroundings of which, both outside and in, were disgustingly filthy and such as to invite disease.

This man is very limited in education and has a very poor memory and therefore unable to give me much information about his family, other than the fact that his father, Reuben Allred, now living at Lakenon, Hill Co. Tex. was born about 1833 in Randolph county, North Carolina. His (John S.) grandfather was John Allred who lived and died in N.C.

This family, who are no doubt distant relatives, presented one of the saddest cases of poverty and depravity I have yet witnessed in the South. They treated me in a welcome manner and, Southern-like, asked me to remain all night though they had but two beds in their little hut. The surrounding of this family was another forceful lesson of what the Gospel has and is doing for the Latter-day Saints.

Leaving this family I went two miles to the home of his brother - William M. Allred - where I spent the night in conversing upon the history of the family and upon the Gospel. -- Came here from Mr. Allreds' nine miles east of Woodbury. In the forenoon I walked 16 miles; after dinner was fortunate in obtaining a ride of 12 miles with a colored preacher to Murfreesboro; where I rested, wrote a letter to Miss Hammond, and later took the train for this place. (Nashville.) -- Spent the day at Sister Gwyn's making for my homeward journey. At night I returned to Nashville and found the elders all well here and busy. Also found Elder C. E. Napper of Logan, Utah. and T. Jas. Smith of Glendale, Ut. - new elders - here in Nashville. (June 21) Spent the day in writing and getting ready to leave. Visited the capitol building on the grounds of which are the tombs of Jas. K. Polk and the statue of "Stonewall" Jackson. At night we held meeting on Duncan Hotel corner in which I spoke.

The following is the copy of a letter received from Pres. Rich which together with a printed release honorably releases me to return to my home and loved ones in Zion. (My last letter from Pres. Rich)



Missionary Group of Middle Tennessee Conference, 1900.
Seated from left: E. S. Parkinson, John Reeve, J. Allred, Emery Barrus
Standing from left: W. J. Lewis, D. N. Forsyth, William Murray, D. R. Coombs.

Chattanooga, Tenn.
June 15, 1900

Pres. J. Urban Allred
Nashville, Tenn.

Dear Brother:

The enclosed will release you from your labors in the Southern States Mission and from under our jurisdiction. We are satisfied, dear Brother, with your labors and the amity that exists between us, and I am sure you will return home filled with love for the mission. I trust that you will not forget us when you arrive in Zion, nor lay down the armor which you have worn so faithfully in the past, and we would beg of you to do all that you can for the advancement of the cause of truth. With this in view, we would ask you to kindly remember us favorably to all with whom you come in contact, speak kindly and charitably of our commissary. You know that in the South it is indispensable, and one of the features that makes the Southern States Mission so successful. We would consider that you would be doing your duty and serving the Lord, if you would occasionally send us a few orders for our little paper, the Star and dispose of as many of our religious publications as possible.

We pray God to bless you in your efforts to assist us in the promulgation wherever you may be, and that you may be successful in getting our little paper in the homes of many of the faithful is the earnest prayer and desire of

Your brother in the Gospel

Ben E. Rich

(June 22) Spent the day in getting ready to leave for home.

(June 23) at 7:10 a.m. I bid a last goodbye to my brethren and at that hour I left the Union depot of the Louisville and Nashville R. R. for St. Louis, Mo. on my way home. At Guthrie, Tenn. I was met by Sister Martha Crutcher, who gave me two baskets - one filled with a good lunch to carry on my homeward journey, the other with beautiful flowers. Today I had a very pleasant journey of 320 miles from Nashville to St. Louis where I arrived at 8 o'clock and registered at the Burlington Hotel. During my journey I passed through a portion of Tenn., Kentucky, Indiana, Illinois and Missouri.

Sunday June 24, 1900. Weather fine.

Spent most of the Sabbath day in searching for the Mormon Elders who are working in St. Louis. Found the elders late in the afternoon and went with them in the city to a friends for supper and remained with the elders over night. At night I went with Pres. Saunders in the street and assisted him in holding a meeting on the street corner. A few listened to our remarks. (Monday) Spent the day principally in searching for people named "Allred" living in St. Louis. Found several by this name and obtained some genealogy from them.

The street car line was on a strike making it unsafe to ride on a car so that my journey in the city was on foot. Visited the wharf and viewed the great "father of waters" and the steamers on its waters. I saw all shades and classes and colors of humanity in this great city, all struggling for an existence, but without seemingly realizing the object and purpose of this human existence.

(Tuesday) Left St. Louis at 9:10 p.m. over the Chicago and Alton R. R. for Kansas City where I arrived at 7 a.m.

Today I had the privilege of visiting the temple lot and spot designated by revelation as the spot for the center stake of Zion and for the gathering of scattered Israel in the last days. This lot, to the Latter-day Saints, almost regarded as sacred ground, is situated upon a little rising which gives eminence of elevation in the western portion of the little city of Independence, Mo. situated about ten miles north of east of Kansas City at the terminus of an electric street car line.

Independence is a city of about 1500 people of all denominations each of which has their church in that city. In the center of the city stands the Court House and lot about one-half mile east of the temple lot.

The spot on which has designated that a temple shall be built is today unoccupied save with one small frame church building where the Heddicite faction worship, who also own and control the lot. This came into their hands through a transfer to their church of the property by John E. Page (once an Apostle) who joined this faction after his apostasy.

The lot is covered with grass (clover and timothy) which is cut for hay and trees principally of the boxelder order. The fence surrounding the lot is a delapidated wire one and presents, with the entire surroundings, the appearance of a decline of the place since the saints were mob-driven from there. The voice of inspiration and the presence of the Saints of God must needs rest upon this smitten and forsaken spot ere the coming of the glory and the blessing of which Jehovah hath said shall shortly adorn this the center stake of the Zion of the last days.

Across the street to the north of the temple lot stands the "Reorganized" church built of stone.

Living on a lot near the temple lot - on a lot which was once a part of the temple lot - I found Mrs. Eten, a woman of 88 years and once a wife of Apostle John E. Page. With her I had a conversation of about three hours in length from whom I learned much about the Reorganized church of which she has been a faithful member ever since its organization.

Returning again to Kansas City I visited the Brandon shirts and overalls manufacturing company establishment, where 1500 women work. Also visited the public library and reading room.

At night I, for the first time, rode on a steamer when I went on the "Moline" steamer down the Missouri River to a distance of about 10 miles and return. The boat was loaded with excursionists.

(Wed. June 27) In the morning I visited at the Armour Packing Company where 5,000 men are employed. This establishment is the largest in the world and has a daily killing capacity of 1200 hogs, 4,000 cattle and 5,000 sheep.

At about 9 a.m. I again took up my journey homeward traveling all day and night on the Missouri Pacific through Kansas, which is quite a level country devoted almost entirely to agricultural pursuits.

Thursday. -- Arrived in Pueblo in company with Elder Wm. Ellis from the Va. Conference at about 8 a.m. Remained here until 2:35 p.m. and visited the Bessemer steel works -- the largest in the world which is truly a wonderful place.

Traveled all night over D&RG R. R. and RGW R. R.

Friday, June 29, 1900

At 5:15 I again set foot on my native soil and breathed again the atmosphere of Utah's vales. My loved parents, brothers and sisters extended a hearty welcome to me. My dear mother hastened homeward overjoyed at my return. In my own heart there was a spirit of thankfulness at being again at home and in the midst of loved ones. I had been away from home two years and two weeks and had performed the following labors in

the missionary field:

Miles walked	-----	3,577
Miles rode	-----	1,274
Families visited	-----	604
Families revisited	-----	628
Refused entertainment	-----	104
Tracts distributed	-----	1,117
Dodgers distributed	-----	868
Books sold (B. of M.)	-----	9
Other books	-----	54
Meetings held	-----	353
Gospel conversations	-----	1,080
Baptisms	-----	2

Sunday July 1, 1900

Had the privilege of attending Sunday School where I spoke to the School.

In the afternoon we held usual Fast meeting in which many spoke in testimony bearing including myself. The gift of tongues was manifest in Sister Wolfenton, the interpretation of which was in substance the word of the Lord to the effect that He would not forget his people if they would obey him and that rain or dew for which were in sore need to save their suffering crops and for which they had united in Fast meeting in asking the Lord for, would be sent if the people would not forget the Lord.

July 4th to July 31, 1900

Came to Salt Lake City from home today to spend the Fourth, which I did in visiting C. R. Howe - my uncle - and family, and visiting in their carriage some of the public parks and the bicycle races at the Salt Palace at night. -- Spent the day in visiting friends and Elder's parents and relatives in the city. Also made a report at the Historian's office of my return and also at the Deseret News office where the following report of my labors was recorded to appear in the column for "Returned Elders" in the Semi-Weekly News of July 13, 1900:

"Elder J. Urban Allred of Lehi, Utah county, was set apart on June 16, 1898 for a mission to the Southern States from which he returned on June 30th last. His field of labor was the Middle Tennessee Conference over which he presided the last eighteen months. He says the conference is in a flourishing condition. The elders are doing a good work. Generally they are treated well by the people. Elder John Reeve of Hinkley, Millard county succeeds Elder Allred as president over the Conference."

Sunday. -- Was called to occupy a portion of time in the afternoon meeting where I reported my labors to the people of the ward. At night I was asked to speak in the conjoint Mutual meeting upon some of my experiences in the missionary field and did so.

July 8 - 14. -- This time was spent during the week days in the hay field for father.

Provo, 14 & 15. -- Came here to the Quarterly Conference of the Utah Stake, the first one I have had the privilege of attending for over twenty-nine months.

Among others who spoke were Pres. Geo. Q. Cannon, Apostles Reed Smoot - our youngest apostle -- and Geo. Teasdale. The duties of the saints were spoken upon with power by these brethren - especially was it made plain that there is a lack of necessary faith on the part of many of the young people and a tendency to support resorts and places of amusement under improper conditions. The drought that has prevailed this summer

causing the crops to parch was spoken of as the chastening hand of God to the Latter-day Saints. This conference was indeed to me a treat. Saw my old missionary companions Elders Chas. Wentz, J. L. Cullimore and James Kirk and many other friends. -- Returned from Provo and learned of the death and burial of my step grandmother - who married my grandfather about 9 years ago. Her former husbands were Kale and Harkness. I was not here as the folks did not know where to find me. My grandfather is sick and worn out through worry. --

Pioneer day was celebrated here in grand style - the S. S. Suptcy having the celebration in charge. In the grand parade in the morning Elder James Peterson - a recently returned missionary with myself - represented the preaching of the gospel abroad in a special float holding a congregation aboard. (Orator of the day) In the afternoon meeting was held in the city park near the D&RG depot on which occasion I was honored in being the orator of the day and gave an oration of about thirty minutes in length. -- The weather during this month was very dry and hot, the crops suffering badly with no rain and little water from the mountains. This month I spent in helping at farm work at home.

CHAPTER XII

TEACHING JOURNAL

AND

MARRIAGE TO AMELIA MAY HAMMOND

August 14, 1900

to

May 5, 1901

TEACHING JOURNAL

August 14 to August 31, 1900

Went to Provo, saw Bro. O. V. Harris and Miss Perry - teachers who expect to go with me to Vernal, Utah to teach school where I have accepted a position at \$70 per month.

Also went to Ringley Bro's big circus which is a very creditable circus.

(Sun. Aug. 19th) Went to Provo on the 7:45 p.m. train, at 9:40 p.m. the same evening I met at Provo depot Miss Amelia Hammond, whom I had not seen for about twenty-seven months, though I have been corresponding with her for some time. It was a happy meeting. She is the youngest daughter of Pres. F. A. Hammond of the San Juan Stake and a noble, pure-hearted young lady. -- Monday and Tuesday I spent at Provo in principally in the congenial company of Amelia. Wednesday morning I returned home. -- Went to Provo for the purpose of accompanying Amelia to my home at night. -- (Sunday) Prof. Jos. L. Horne of the BYA at Provo came over to our home and with Miss Hammond and me went to Sunday School and Theological department in the Central school building. In the afternoon Bro. Horne spoke for a short time on educational subjects in the interests of the BYA which opens tomorrow.

Amelia and I had a long talk at night.

Spent the day at home. At night Amelia and I took a buggy ride over to Beck's Saratoga Springs; returned and went to the party for the benefit of the missionaries held in the City Park, after which we had a serious conversation together. Spoke of living together and each agreed to be true to each for the season of our separation while teaching school.

(Tuesday) -- Amelia left for Provo to have her teeth drawn and replaced and I went with father over the river and burned sagebrush on our dry farm. At night I went to a public lecture on "Expansion" delivered in the City Park by Wm. Glassman of Ogden who brought forth some strong reasons why we should hold the Philippines. -- Went to American Fork and bought winter clothing to the extent of \$17.75 of Chipman Bros. -- Preparing to leave for Vernal for the winter. Among other things I wrote a letter to Pres. F. A. Hammond at Moab, Utah in which I asked his consent to continue the company and correspondence of his daughter Amelia; he having approved of our correspondence in the past. At night we administered to Grandfather Allred who is now at our home in an almost helpless condition. Uncle Alma Allred was mouth in the anointing and I in the sealing. I trust that my grandfather will get well. -- Spent the day in getting ready to leave for Vernal. Got a recommend from the Lehi ward to the Mill ward (adjoining Vernal).

Sept. 1 to Sept. 8, 1900

Today was like leaving for another mission as I bid goodbye to my dear Mother, Father, sisters, brothers, sick grandfather and home for a season and started on foot for Provo on my way to Vernal to teach school. Got a ride most of the way to Provo. Here I met Amelia, spent a very pleasant evening with her and roomed at the Greer hotel. -- (Sun). -- Had the privilege of visiting the B. Y. A. Academy Sunday School; a large attendance was present at this the opening session of the year. In the afternoon we took dinner at Sister Aretta Young's and attended the Fourth ward Fast meeting. -- Visited the B. Y. Academy where I saw a great number of new faces but felt the same hallowed spirit which prevailed there when it was my privilege to drink at the fountain of knowledge.

At night Amelia and I had a very serious talk and left each other in tears, she to go to Santaquin, I to Vernal to teach, but with the hope that we shall meet again. -- Came this far on our journey for Vernal. Was accompanied by O. V. Harris, May Perry, Joseph Anderson - all teachers. At Daniels Creek was joined by Sisters S. D. Colton and Gerber. (Sat.) -- After a long, dusty journey of five days we arrived safely at the home of Bishop S. D. Colton in Mill ward, five miles from Vernal post office. This is quite a beautiful



Amelia Hammond's Graduating Class of B. Y. Academy in May, 1900.

valley lying on the extreme end of tedious, rough mountainous road 175 miles east of Provo. -- (Sun.) Today was my first one in this place. It is a beautiful valley situated in the extreme eastern portion of the state - 25 miles from the Colorado line - on the Uinta Creek which supplies the valley with water. The people are well situated and have plenty for new settlers in a new country.

I attended Sunday School in the Mill ward which was small and in a small ward house - but which showed a spirit of progression. In the afternoon I attended meeting with Bishop S. D. Colton. Was asked to the stand and after the home missionaries had finished I occupied about three-quarters of an hour in speaking upon the "Nature of the Gospel" and the necessity of repentance on the part of the Latter-day Saints. The congregation listened with interest and manifest a sociable spirit; many of whom I became acquainted with including the leading men and women of the ward.

After meeting I went with Ed. Colton and wife for a drive down to Vernal and received my first mail including a kind letter from Pres. F. A. Hammond in which he willingly consented for me to continue the courtship of his daughter, Amelia.

Sunday Sept. 16 to Sat. Sept. 22, 1900

Was at Vernal all day today attending Conference (quarterly) of the Uinta Stake Sunday Schools and M. I. A. associations. In the forenoon I spoke at the M. I. A. convention on the Improvement Era and the expense fee. -- The past week has been spent in study at my boarding place, Bishop Colton's.

VERNAL EXPRESS

September 16, 1900

Prof. J. U. Allred, of Lehi, will occupy the position of principal of the Mill wards schools the coming winter. Miss May Perry and O. V. Harris will teach there again this season. Their school opens next Monday.

Mill Ward, Ashley Valley, Utah, Mon. Sept. 17, 1900. --

Today I spent my first day as a teacher in the school when I found myself in charge as principal of the three schools of this district and teacher of the sixth, seventh and eighth grades with seventeen recitations.

The day was spent after a good talk in the morning to the students in assigning work and text books. We did but very little recitation work -- Supt. N. G. Sowards visited our school. -- Was kept very busy in my school work which was not the most satisfactory as I felt keenly the responsibility and a lack of preparation. Was very tired when school closed on Friday night. -- Attended meeting of the Principals of this county in which we did some general planning for grades. Wrote to Amelia.

Sunday Sept. 23 to Sat. Oct. 27, 1900

Spent the day in attending meeting and Sunday School. -- (Sun. Oct. 7) The past three weeks have been spent in the school room at the Webster school in the Vernal, or rather Mill ward, where I taught three grades -- sixth, seventh and eighth. My work has not been the most satisfactory for the reason that there are too many grades for one teacher.

Today (Sun.) I went to Vernal at the invitation of Counselor A. B. Anderson where I spoke in the afternoon meeting for about one hour.

After meeting I was asked to speak at night at a session of the Conjoint meeting of the Mutual Associations and consented to speak on "The Divine Authenticity of the Book of Mormon." Before meeting I accompanied Bro. A. B. Anderson to two places and assisted in administering to the sick.

At night I spoke to an attentive congregation of young people on "Divine Evidences of the Book of Mormon." After the meeting Stake Supt. Pack brought me to my boarding place of Bishop Colton's.

Today I mailed a letter to Miss Amelia Hammond which was important from the fact that it contained a pledge of plighted love and asked her to become my wife, also containing a ring to be worn as a token of plighted love.

(Sunday Oct. 21) Past two weeks were spent in regular school work. Today I was made a teacher in the Sunday School and taught today. Yesterday I wrote a letter to my afflicted grandfather P. H. Allred. Weather up to the present has been very fine. Friday we had considerable rain.

Note: --- On Friday Oct. 12 I attended a farewell reception and party given to Elder Joseph A. Hacking in Mill Ward who soon departs for a mission to England. Although not feeling well I attended this party because I was on the program for a speech which I succeeded in giving.

(Wed. Oct. 24) Went to Vernal where I received a letter from my sweetheart Miss Amelia Hammond written at Santaquin on Oct. 14 which was an answer of mine of Oct. 6 and 7 in which she says:

Dearest Urban,

I give to you all that a woman's heart can give. All that God has implanted in her bosom; the devotions and love for him whom she is proud to call her husband.

Dearest, I pledge to you my love, my sacred honor, and my all; it is with feelings of pride that my hand and my heart is this day intrusted to your future guardianship. Keep it sacred in the recess of your heart. In all humility and sacred honor, I accept you as my husband and protector, believing that in you I have a man, with whom (if we are faithful) I can be exalted in the world to come."

Amelia

It is needless to say that the above caused feelings of pride and thanksgiving for such a great boon.

Wrote a long letter to Amelia.

Sunday Oct. 28, 1900

Attended Sunday School where I taught a class. In the afternoon I spoke in meeting briefly. Pres. Bennion, Bro. Bodily and O. D. Allen each occupied a portion of the time. Paid \$300 in tithing. Assisted in administering to Bro. Reynolds, an old gentleman 84 years old.

THE REDEMPTION OF ZION

Clipping from Deseret News

October 25, 1900

Discourse delivered at the General Conference of the Church of Jesus Christ of Latter-day Saints, in the Tabernacle, Salt Lake City, Sunday Afternoon, October 7, 1900 by

President Lorenzo Snow

Return to Jackson County -- Land to be Redeemed by Purchase -- Movement in that Direction -- Tithing a Step in Preparation -- Prospects of the Life to Come.

Brethren and sisters, I will read a few verses embraced in the D & C Sec. 63:

"And now, behold, this is the will of the Lord your God concerning His Saints, that they should assemble themselves together unto the land of Zion, not in haste, lest there should be confusion, which bringeth pestilence.

"Behold, the land of Zion, I, the Lord, holdeth it in mine own hand;

"Nevertheless, I, the Lord, rendereth unto Caesar the things which are Caesar's;

"Wherefore, I, the Lord, willeth that you should purchase the lands that you may have advantage of the world, that you may have claim on the world, that they may not be stirred up unto anger;

"For Satan putteth it into their hearts to anger against you, and to the shedding of blood;

"Wherefore, the land of Zion shall not be obtained but by purchase or by blood, otherwise there is none inheritance for you.

"And if by blood, as you are forbidden to shed blood, lo, your enemies are upon you, and ye shall be scourged from city to city, and from synagogue to synagogue; and but few shall stand to receive an inheritance."

These words were spoken of the Lord to Joseph the Prophet in 1831.

Now the time is fast approaching when a large portion of the people that I am now addressing will go back to Jackson county. A great many people that are now dwelling in the State of Utah will have this privilege. Whether I, President Cannon, President Smith, or all the brethren of the Twelve will go back I know not. But a large portion of the Latter-day Saints that now dwell in these valleys will go back to Jackson county to build a holy city to the Lord, as was decreed by Jehovah and revealed through Joseph Smith.

A word or two about Joseph Smith. Perhaps there are very few men now living who were so well acquainted with Joseph Smith the Prophet as I was, I was with him oftentimes. I visited him in his family, sat at his table, associated with him under various circumstances, and had private interviews with him for counsel. I know that Joseph Smith was a Prophet of God; I know that he was an honorable man, a moral man, and that he had the respect of those who were acquainted with him. The Lord has shown me most clearly and completely that he was a Prophet of God, and that he held the Holy Priesthood and the authority to baptize people for the remission of their sins and to lay hands upon them for the reception of the Holy Ghost, that they might receive a knowledge themselves in relation to these things. I am one that has received from the Lord the strongest revelation concerning the truth of this work. That manifestation was with me powerfully for hours and hours; and whatever circumstances may occur in my life, as long as memory lasts this perfect knowledge will remain with me. I shall never forget the first time I saw Joseph Smith. It was in Father Johnson's house, in the township of Hiram, in the State of Ohio, about twenty-five miles from Kirtland. It was near Father Johnson's where the mob tarred and feathered him. When I saw him he was standing in the doorway. Before him was a small bowery occupied by about a hundred and fifty or two hundred men and women. There for the first time I heard his voice. When I heard his testimony in regard to what the Lord had revealed to him, it seemed to me that he must be an honest man. He talked and looked like an honest man. He was an honest man.

Through this man, Joseph Smith, the Lord has said to us what I have been reading. As some of the brethren stated in their addresses here, I think that there was need of a reformation among the Latter-day Saints. I believe that that reformation has already commenced. One of the evidences of this to me is that the Latter-day Saints throughout all the Stakes of Zion have done that which they never did before in regard to paying their tithing. They have paid twice the amount of tithing this year and last year than they paid two years ago. It is wonderful how the Saints have reformed in this duty especially in view of the fact that the Latter-day Saints have always had trouble to reform themselves in money matters. They could not do it in the day in which this revelation was given. Joseph tried to develop them so that they would conform to the law of consecration, which is in advance of the law of tithing, and is a principle which as sure as I am speaking, you and I will one day have to conform to. When that day comes we will be prepared to go to Zion. We will not take possession of the land of Zion by force. If we should do, it would turn out to us as it did with the people who were upon the land of Zion when this revelation was given. As the Lord here tells us, there are only two ways in which we can come into possession of that land. One way is by purchase, "and if by purchase, behold you are blessed." The other way is by blood, "and if by blood, as you are forbidden to shed blood, lo, your enemies are upon you, and ye shall be scourged from city to city, and from synagogue to synagogue, and but few shall stand to receive an inheritance." These are the words of God. They did not come to us today, nor yesterday, nor last year,

but they did come to the people of God some years ago. They came to the Latter-day Saints who were upon the land of Zion at that time. I do not know that it would be right to say that they are of more importance to us than they were to them. But there is this about it: The Latter-day Saints in these valleys have had an experience that the Saints then did not have. We have learned that which they did not learn. They were badly persecuted and driven forth from the land of Zion, and as the revelation says, "but few shall stand to receive an inheritance." There are some perhaps within the sound of my voice who will receive an inheritance in Jackson county before they pass into the next life.

I have not heard at any previous conference such talk as has been given to the Latter-day Saints at this conference. It is talk that bears upon its reformation and preparation. When we think of the wonderful reformation that has been accomplished in the matter of tithing, it is a manifestation that a grand preparation is coming. Do you suppose that the Lord would ever send you and me back to Jackson county until He could feel perfectly assured that we would do those things which the people of Jackson county failed to do for lack of experience and faith? Jackson county is the place, the point that we should have continually in view. A brother the other day said that he had a thousand dollars and he was keeping it to purchase land in Jackson county, as soon as it would be proper to do so.

We cannot consider ourselves prepared, however, to go back to Jackson county when we fail to pay our tithing. I do not wish to say very much about tithing, for I think I have said enough. In the settlements that we traveled through coming from St. George, I talked very strongly about it, because I knew it was a command of the Lord that the people should repent and reform from the great neglect that we had all been guilty of more or less. I felt determined about it then with all my heart and soul, and I did not know but that the Saints might think I was going a little too far. To ease their minds upon this I told them that I should never come again to talk to them as I talked at that time. But I said they must do what they had been told if they calculated to be Latter-day Saints. The reformation in this line has been effectual. There are some, I am told, that do not think it is right to pay tithing. That need not surprise anybody. But the great mass of the people are doing well in relation to this.

Let us all exercise faith for the Lord to open the way that we may go back to Jackson county. A short time ago something occurred in this connection that was little extraordinary. Two men came here -- good, honest men, as I have every reason to believe -- and to our surprise they wanted to establish a union between the Latter-day Saints and the Josephites. We asked them to explain themselves. They said they had received a revelation that the time had now come to build a Temple in Jackson county, and in order that this might be accomplished, they had felt it was their duty to go to the Josephites. They do not believe in the Josephites any more than we do; but they went there and had a conversation with the president and counsel of the Josephites. It was proposed that they send four of their elders, that we send four of our Elders, and that the Hedrickites (to which body these two men belonged) have four of their elders, and that all these Elders should meet on the land of Zion and see if they could not make some arrangement by which the Temple could be built. Of course, we could see very well that there was no use of trying in that direction; but they seemed to have faith that it could be effected. In part these men may have had a manifestation. I believe that they were about right on the point that the time had arrived to build a Temple; at least, the time is arriving when that Temple should be built; but it will not be built by that class of people. It will be built by the Latter-day Saints in connection with the Lamanites.

God bless you, my brethren and sisters, and let us try and be as perfect as we possibly can be from day to day. No religion has in it such prospects as has the religion of the Latter-day Saints. Nothing was ever introduced to man equal to it in its grand and glorious advantages. We ought to enjoy our religion to such an extent as to be happy most all the time. We should never allow ourselves to get into a position where we cannot secure some happiness. The prospects that have been opened up to us are grand. In the next life we will have our bodies glorified and free from sickness and death. Nothing is so beautiful as a person in a resurrected and glorified condition. There is nothing more lovely than to be in this condition and have our wives and children and friends with us. So long as we are faithful, nothing can prevent us from getting all the enjoyment that can be secured through prospects of this kind. Whether we are in prison, or whether we

are in poverty, these prospects are always before us, if we live our religion. Now, brethren and sisters, be faithful, keep the commandments of God, and do not forget the teachings that you have had during the three days of this conference. Amen.

Sat. Nov. 3, 1900

Spent the week in schoolroom duties. Weather most beautiful. Attended the funeral of Pres. R. S. Colett's little daughter who died of measles. Many other cases are present in our midst. Afternoon and night was spent in study.

Sunday Nov. 4 to Sat. Nov. 10, 1900

(Sustained a S. S. teacher. Spoke in Conjoint) Today was Fast day which I observed, also "Nickel Sunday." Went to S. S. where I taught in the 2nd Intermediate department. Bore my testimony in afternoon. Also attended a S. S. officers and teachers meeting where I was sustained as a S. S. teacher in the Second Intermediate department.

At the conjoint Mutuals I spoke one hour on "Divine Evidences of the Book of Mormon." -- Went to Vernal at night where I attended a Republican Rally. -- (National and State elections for 1900) Today was election day throughout the United States. The interest in the Presidential election is very great. In our own State both parties are working very hard.

W. J. Bryan and A. Stephenson are the Democratic nominees for Pres. and Vice-President respectively of the U. S. while the Republican standard bearers are Pres. Wm. McKinley of Ohio (Canton) and Gov. Theodore Roosevelt of N. Y. The Democratic platform champions Anti-Expansion, opposes trusts and advocates the free and unlimited coinage of silver.

The Republican platform champions expansion, home industry, high protective tariff, and does not mention silver. The masses indicate a favor towards the Republican principles partially because of four years past of good times under Republican administration.

Had no school today and I went to town where I received a letter from Amelia. -- Attended an institute of the teachers of this county where subjects of interest to teachers were discussed. (Results of election) Results of the election: Returns from the recent elections show an overwhelming majority and great victory for the Republicans in the nation and also in our own state, resulting in the election of Gov. Heber M. Wells to a second term of office together with the entire Republican state ticket with one exception. The Republicans throughout the state and nation are very jubilant.

Sunday Nov. 11 to Sat. Nov. 17, 1900

Attended S. S. and meeting. At meeting we had Bro. A. B. Anderson with the U. S. Academy choir who spoke to us with much force and feeling.

Attended Mutual meeting at night.

Commenced another week in school with a very poor attendance principally on account of measles which are in our midst.

At night I went to the home of one of the sick pupils where it became necessary for me to administer to Ruby Green unassisted by any one else.

The following is a copy in full of a letter received Nov. 8, 1900 from Pres. Hammond and wife written in answer to mine of Oct. 26, 1900, both of which will be explained from the following lines:

Moab, Utah
Nov. 5, 1900

J. Urban Allred
Vernal, Utah

My dear Brother;

Your kind letter of 26th ult. was duly received and read with much interest.

You ask for the hand of our daughter, Amelia, in marriage, and as you have taken an honorable course in first seeking our consent to keep company with her; and as far as we have learned of your character and standing as a Latter-day Saint, and from the spirit and tone of your letters, we feel to give our hearty consent for you to take our daughter Amelia, to be your wife for time and all eternity; and may the Lord, our Heavenly Father bless you with all the blessings He promised unto Abraham and Sarah of old.

May the blessings of the heavens above, and of the earth beneath be yours in abundance and a numerous posterity of noble sons and daughters to rise up and call you blessed.

May you be blessed in store and basket, in all things, both temporal and spiritual, and live in the flesh to see and behold the Savior while you are still in the flesh.

All of which, and every other blessing you may need, we ask for you both, even so Amen.

F. A. Hammond
Martha Hammond

(Death of my Grandfather) Today my dear Grandfather Elder Paulinas Harvey Allred passed to the great Beyond at his home in Lehi, Utah. He has been ailing since July last when he lost his wife - my step-grandmother - since which time he has gradually become weaker until the end came quietly and peacefully in the midst of nearly all of his children and many grandchildren.

My grandfather was one of the early pioneers in Utah. He has been a sturdy pioneer in the material development of this commonwealth as well as a faithful Latter-day Saint. He was the father of six sons - five of whom survive him (D. H. is now in England on a mission) and two daughters one of whom has passed away.

Today Pres. Edward Partridge of Utah State of Zion passed away at his home at Provo. -- Today the funeral services over the remains of my grandfather were held at Lehi ward meeting house. (Nov. 22, 1900 I could not attend on account of being 175 miles away and bound to the performance of my school duties. The funeral was one well attended by his own family and relatives as well as the community at large. --

(Fri.) Today finished the first term of ten weeks of my school work. Fair success have rewarded my labors in the school room considering the disadvantages I have labored under. We had examinations in all the grades. Arrangements have been made to give me hereafter but two grades - the seventh and eighth - instead of three grades.

A PIONEER PASSED AWAY

Lehi Banner

Nov. 22, 1900

The funeral services over the remains of Paulinas Harvey Allred were held yesterday -- Wednesday -- at 1 o'clock in the meeting House. Councilor A. R. Anderson presided. There were present on the stand councilor Wm. Clark, Bishop W. D. Robinson of American Fork, and Elder A. J. Evans.

Elder James Kirkham offered prayer and the Tabernacle choir done the singing, after which councilor Anderson read the following:

"Paulinas Harvey Allred was born in Marshall County Tennessee on January 21st, 1829, and joined the Church of Jesus Christ of Latter-day Saints when but a boy. He passed through many of the trials incident to the Mormon people.

On February 3rd, 1848 he married Miss Melissa Norton. They crossed the plains in the company of President Brigham Young, and located in Salt Lake Valley, and afterwards came to Lehi where he resided up to the time of his death which occurred on Nov. 19th, 1900. He was the father of 8 children, 6 boys and 2 girls two of whom have passed to the great beyond. He has held the office of Elder, Seventy, and High Priest. In 1860 he was elected marshal of Lehi City and in the following year one of the city council.

In 1866 he was commissioned first Colonel of the 2nd regiment of the first brigade of the Militia of Utah."

After reading the above Elder A. J. Evans, Councilor Wm. Clark, Bishop W. D. Robinson, and counsilar A. R. Anderson addressed the congregation, all of whom spoke of the noble qualities of the deceased and related many incidents of his early life.

(Another clipping from a newspaper)

The funeral of Harvey Allred took place in the Lehi meeting house yesterday. There was a large turnout of citizens and a number of prominent speakers paid high tribute to the character of the deceased. The speakers were A. J. Evans, William Clark, Bishop Robinson of American Fork and A. R. Anderson. Col. Allred was born in Marshall county, Tenn., Jan. 21, 1829. His parents were early adherents to the Mormon Church, and the family were with the Saints in all their early trials, coming to Utah the year following the first pioneers. In '56 he came to Lehi and has been one of its most active and foremost citizens ever since. He performed active service in early Indian skirmishes and was a colonel in the Nauvoo legion.

Sunday Nov. 25 to Sat. Dec. 1, 1900

Went to Vernal in the morning and attended Quarterly Conference of the Uintah Stake which I very much enjoyed. In the morning services besides remarks by Pres. S. R. Bennion several of the Bishops reported their wards. In the afternoon Judge John E. Booth of Provo spoke very timely upon the duties of the Priesthood. After Bro. Booth, Pres. Bennion called upon me to speak. I did so occupying about twenty minutes. -- (Thurs.) Today was Thanksgiving day for the year 1900. We dismissed school and I went to Vernal where the ward rendered a good program commemorative of Thanksgiving.

I have need to be indeed thankful for the many favorable surroundings with which God has surrounded me. I feel to thank Him for life, for health and strength, for the associations of God's people.

(Death of Pres. F. A. Hammond)

The sad news reached me of the untimely death of Pres. Francis A. Hammond of the San Juan Stake - my intended father-in-law. Pres. Hammond was killed in a runaway accident at Bloomfield, New Mexico on Nov. 27, 1900 while in full discharge of his duties as President of the San Juan Stake. He was and always has been a public man of noble example possessing an undying love for the work of God and the Saints, especially those over whom he has for years presided. He had the unfeigned love of the Saints and when it was wired over the State that "Bishop Hammond is dead" universal sorrow was everywhere felt. His life was devoted to the interests of the Kingdom of God and it is in keeping with his life and teaching that he should die as he did in the harness. A man who was almost revered by his family it was natural that the sudden news of his unexpected death was a heavy blow that came like a thunderbolt.

The family was nearly distracted with grief and especially hard was the blow this sad blow to his aged and devoted wife and to his youngest daughter Amelia - my espoused wife.

I wrote Amelia and her mother a letter in which I tried to console them in their hour of trial and sorrow .

The following clippings from the papers show in what high esteem this noble man of God was held by his fellowmen, both Saints and Gentiles.

The following lines are from the Salt Lake Tribune editorial (a Non-Mormon paper in spirit Anti-Mormon):

"The death, by accident of Pres. F. A. Hammond of San Juan is pitiable. A stately, genial, kindly and shrewd man was Bishop Hammond. He helped to frame the Constitution of Utah and was one of the ablest and most respected members of the convention. He so bore himself in that body that he won the warm friendship of every man in the convention. He carried himself as a highminded, self-respecting, honest man who had not one speck of false pride or pride of opinion if what he approved was presented in a better way by another, He was a most loveable man and his death will cause universal sorrow. "

FRANCIS A. HAMMOND IS KILLED

PRESIDENT OF THE SAN JUAN STAKE MEETS DEATH IN A RUNAWAY ACCIDENT IN NEW MEXICO

(Clipping from Salt Lake Tribune (Anti-Mormon) Nov. 29, 1900

The news of the death of that kindly, genial, and big-hearted man, President F. A. Hammond of the San Juan stake, was received in this city yesterday. It occurred in a runaway accident at Bloomfield, N. M., on Tuesday last. President Hammond, who was more familiarly known as "Bishop Hammond", and called by many of the members of the church in southern Utah "the father of the San Juan stake, " was visiting the various settlements under his jurisdiction at the time he met his death. His remains will be interred at Huntsville, Weber county, where he lived for many years previous to taking the position he held at the time of his death.

It was as presiding officer of Huntsville ward that he gained the title of bishop. It is expected that the remains will reach there tomorrow, and the funeral services will probably be held Sunday.

President Hammond was born at Patchogue, Suffolk county, Long Island, N. Y., December 31, 1827. He began life as a sailor before the mast when he was 14 years of age. He became a Mormon in San Francisco in 1847, and reached Salt Lake in September, 1848.

He had been prominently connected with various church enterprises in northern Utah until 1885, when he was called to preside over the San Juan stake, since which time he made his home at Bluff, San Juan county. He was a member of the Constitutional convention of 1885.

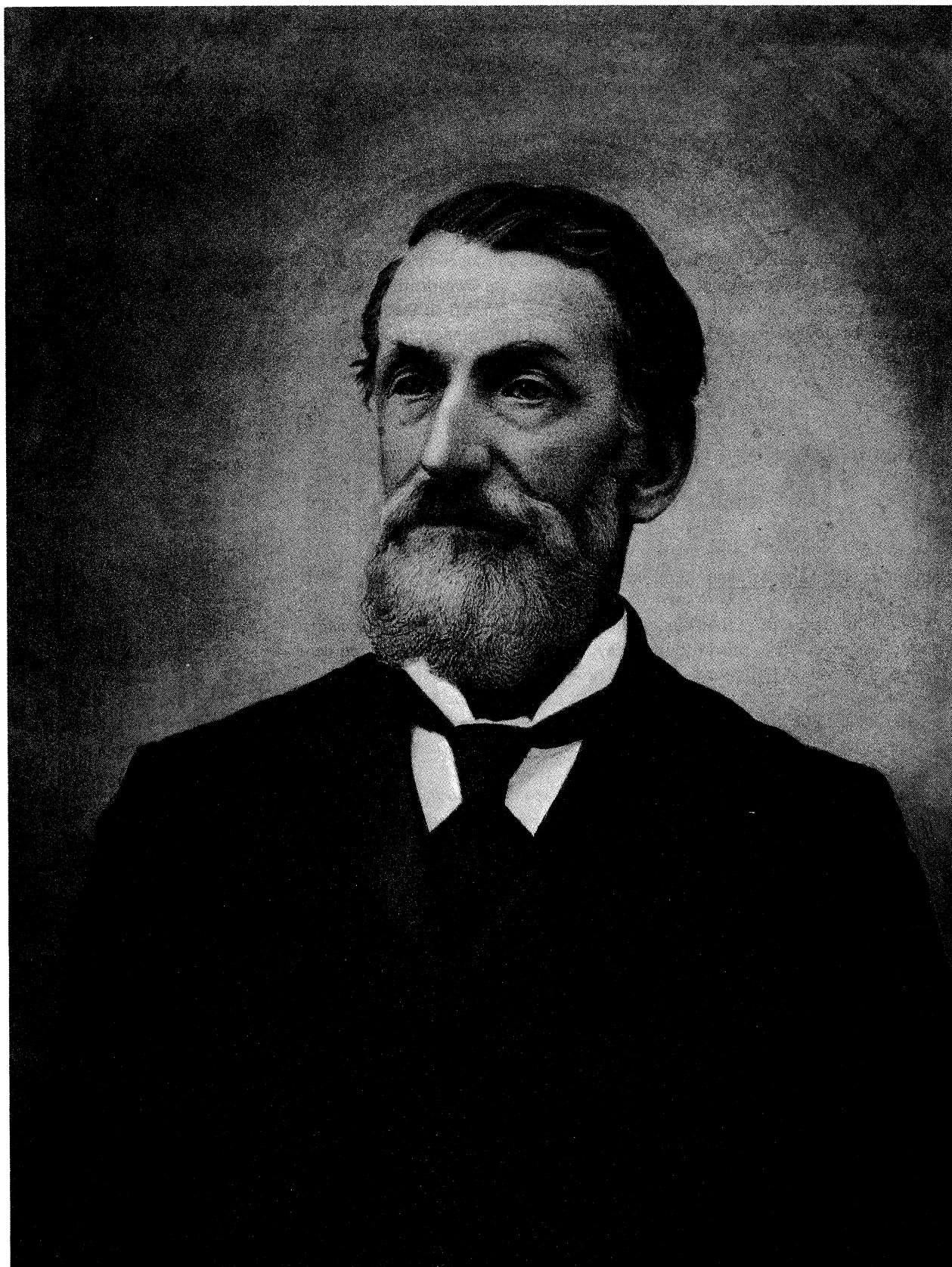
F. A. HAMMOND KILLED LAST NIGHT

Deseret News, Thursday

November 29, 1900

One of Utah's Most Prominent and Widely
Known Citizens Meets Death in a Runaway

"Bishop Hammond is dead, " was the word passed around on the streets today, after the receipt of a telegram to the Deseret News, giving the sad tidings. The intelligence thus conveyed brought out such strong expressions of sympathy as to tell beyond question of the great hold that Francis A. Hammond had on the hearts of the people. Then, when the news came that he had met death in an accident, the feeling of sadness was deepened.



President Francis A. Hammond, father of Amelia Hammond.

The first telegram received was the following special dispatch to the "News";

"Moab, Utah, Nov. 28. -- A telegram from Mancos, Colo., announces the death of President F. A. Hammond. Interment at Huntsville, Utah. "

A little later the message from Mancos, Colo., to President Lorenzo Snow was given out. It conveyed the information that death occurred on Tuesday afternoon, and that it was accidental. The dispatch said:

"President F. A. Hammond killed in a runaway at Bloomfield, N. M. Will forward remains to Huntsville Thursday morning. "

Huntsville, Weber county, is the old home of President Hammond, and there several members of his family are buried. It is probable his remains will pass through this city on Friday morning, and that the party will be joined here by relatives and friends who will attend the funeral.

Elder Hammond was president of the San Juan Stake of Zion, and was on his visits around the Stake at the time of his death.

Mrs. Thornstorff, of the Eleventh ward of this city, is a sister of Mrs. Hammond, and says that it was the intention of Pres. Hammond and wife to come to Salt Lake for several weeks at the close of the journey through the Stake.

For some years past Elder Hammond has not been in the best of health, but his indomitable will and determined energy kept him close at work. All his life he has been in the foremost rank of workers for the welfare of the people with whom he was associated. He leaves a family, the children mostly grown up. One of his daughters is a school teacher at Santaquin, Utah. Most of the other members are in southeastern Utah, where he has made his home for some years past. The following sketch of his life was obtained from Elder Andrew Jensen, of the Church Historian's office:

Francis Asbury Hammond was a son of Samuel G. and Charity Edwards Hammond. He was born at Patchogue, Suffolk county, Long Island, New York, December 31, 1827. He went to sea when fourteen years old and spent four years sailing along the coasts of his native country. At the age of eighteen he engaged in longer voyages, during which he visited different parts of the world, including South America; in 1843, on his second long voyage, he doubled the Cape of Good Hope, and sailed nearly around the world; he landed on the Sandwich Islands in 1844, having been severely hurt on the voyage. There he engaged in business and spent three years, after which he went to California. Here he became acquainted with the Saints from the Eastern States who had just landed from the ship Brooklyn; from them he learned the principles of the Gospel as restored through Joseph Smith, and became a believer. Consequently he was baptized by Elder Patch in San Francisco, December 31, 1847.

When the gold excitement broke out, he went to the diggings on the Sacramento river, where he became acquainted with the members of the "Mormon" Battalion who first discovered gold in California; after spending about twenty days at the diggings he started for Great Salt Lake valley with the first pack company of "Mormons" who ever crossed the desert from California, to the Great Salt Lake. The company arrived in Salt Lake City in September, 1848. Elder Hammond married Miss Mary Jane Dilworth, who was the first school teacher in the valley. With his young wife he located in the south addition of the old Fort; the next year, (1849) when the people moved out onto their city lots, Brother Hammond located in the Eighth ward; subsequently he settled in Big Cottonwood.

In 1851 he was called on a mission to the Hawaiian Islands; responding willingly to his call, he arrived once more in beautiful Hawaii in August of that year, accompanied by his family. His mission was prolonged till 1857; during these six years of missionary life, his temporary home, most of the time, was at Lahaina, on the island of Maui, where he engaged in shoemaking and his wife taught school for native children. Several children were born to them while on that mission.

When the island of Lanai was selected as a gathering place for the Hawaiian Saints Elder Hammond was selected to take immediate charge of the migration thither and the location of the Saints in the beautiful valley of Palanai, where the Saints built a little town called the City of Joseph. On his return home from that mission Elder Hammond and family spent some time in San Bernardino, Southern California, which at that time was a settlement of the Saints.

Soon after his return to Utah, the so-called Buchanan war broke out and Bro. Hammond took an active part as a captain of ten in defending the mountain pass known as Echo Canyon.

In 1859, agreeable to counsel from President Brigham Young, he located in Ogden, Weber county, for the purpose of establishing a tannery. He was engaged in business there until 1864, when he, together with the late George Nebeker, was called on another mission to the Sandwich Islands, where in behalf of the Church purchased the Laie plantation on the island of Oahu, which ever since has been the Hawaiian mission headquarters, and the gathering place for the native Saints who have desired to gather there.

From this mission Elder Hammond returned to Utah in 1865, and was soon afterwards called to take charge of the little settlement of Huntsville, in Ogden Valley, which had just been founded. Under his wise and energetic management the place soon grew to become a settlement of considerable importance; and when it was organized as a ward Elder Hammond became the first Bishop; he acted in that capacity from 1877 to 1885, when he was called to preside over the San Juan Stake of Zion. He made his home at Bluff, on the San Juan river in San Juan county, Utah. From that time until the day of his death he was indefatigable in his labors among the Saints in that part of the Lord's vineyard, and when many younger men would naturally shirk from the task, he would brave the storms and chilly winds of the desert in making his regular visits to the different wards embraced in the Stake, over which he presided. The San Juan Stake is perhaps the smallest of all the Stakes of Zion now organized; but the settlements of the Saints there are very much scattered, situated as they are in three States, namely, Utah, Colorado and New Mexico. A short time ago Elder Hammond changed his residence to Moab, Grand county.

During his useful lifetime Elder Hammond has held several important civil as well as ecclesiastical positions, among which were that of a member of the Utah Constitutional Convention in 1895; and also probate judge for San Juan county, under Territorial rule.

MEMORIAL SERVICES

IN HONOR OF PRESIDENT FRANCIS A. HAMMOND

Moab, Grand County,

December 10, 1900

Memorial services in honor of the late beloved president of the San Juan Stake, Hon. Francis A. Hammond, were held here yesterday. The meeting house was specially decorated for the occasion with white drapery, potted plants and a large picture of the venerable leader. The choir, under the leadership of Professor Robertson, rendered appropriate hymns. Enoch Jorgensen and N.K. Nielson assisted materially in making the exercises impressive by their instrumental and vocal selections. The speakers were Bishop D. A. Johnson, Joseph Moore, O. W. Warner and John Peterson, each of whom had known President Hammond a long while, and they could in truth praise the noble work of that good man.

The exercises were held so long after the regular interment which took place at Huntsville in order that relatives . . . (rest of clipping is missing)

Vernal, Utah, Dec. 23, 1900

Today (Friday) was the last day before Christmas vacation. The four schools of the Mill ward all met together in the meeting house and united in a program of songs, recitations, original poems, and etc. This afternoon, with Bro. O. V. Harris and Miss May Perry, I left for Price to spend Christmas on my way to Moab to the home of Miss Amelia Hammond, there to spend a few days.

Moab, Dec. 24, 1900 (Christmas spent in Moab)

After a cold ride of about 250 miles I arrived here safely at 5 o'clock and at once presented myself at the home of my sweetheart, who had given up my coming tonight and so had gone to the corral to milk, where I found her. She received me with open arms and has made me ever since feel welcome to her home, as indeed has her dear mother. It has been a Christmas well and profitably spent in the quiet and at present sad home of the late Pres. F. A. Hammond, where I was made as welcome as a son by those whom I have learned to love.

Moab, Dec. 25, Christmas Day.

Christmas day was pleasantly but quietly spent at the home of Miss Amelia and her mother, who on this day feel particularly bad and mourn for their father and husband. It has been my pleasure to say comforting words to them and to speak of the life and actions of Pres. Hammond, though deprived of seeing and hearing his voice on this occasion, which I fully anticipated.

With Amelia and Isa Hammond I attended Sunday School where a short Christmas program was rendered, after which I was asked to speak and occupied about twenty minutes. At the afternoon meeting I was asked to speak and occupied about one hour and a quarter. At the conjoint Mutuals at night I spoke about one hour upon the "Evidences of the Divinity of the Book of Mormon."

Dec. 26. -- These days were spent quietly in visiting with Sister Hammond and family, also visiting Bro. John Peterson and family - a missionary companion of the Southern States - also visited some Allreds - James and William - who do not pretend to be members of the Church; also wrote letters to Sister Martha Crutcher of Fairview, Kentucky - a widowed Saint - to whom I sent \$1.00 and Amelia sent a small silk handkerchief as a present. Also wrote letters to A. F. Lee of Snowflake, Ariz. (a convert from Tenn.); and to my parents.

January 1st, 1901 -- (Opening of a New Year in a new century)

This day marks the opening of another year and also another glorious Century - the twentieth century. Blessed indeed is he who is permitted to enjoy the great privilege of living in this auspicious day of the world's history.

The Lord has most graciously blessed me during the year that has just closed and my heart is filled with gratitude to our Heavenly Father for his continued blessings in the past and for His blessings promised to me.

I trust that I may always be grateful and faithful to my God for He has been gracious in blessings to me and his people. My heart's desire is to improve in usefulness more during the century upon which we have just entered than I have done in the past and to prepare my soul for the Second Advent of our Savior upon the earth which is near at hand.

With Amelia, my sweetheart, we watched the old century depart and welcomed in the new one.

The twentieth century promises to be by far the most glorious in the education and elevation and progression of mankind. May it be so indeed. Welcome, new Century, Welcome!!

January 3, 1901

Today concluded my short but very enjoyable visit at the home of Amelia and her mother, both of whom have been very kind to me and have made me entirely welcome at their home.

It was a sad parting and a severe trial to Amelia to leave her mother, especially as she leaves home not knowing when she shall return. Our love has been much increased by our visit together.

Amelia is willing to leave home to live with one whom she loves. We agreed that at or soon after the conclusion of our school duties for this year to get married. This was a noble sacrifice on her part.

We left Moab at 5 o'clock a.m. and had a very pleasant ride on the stage to Thompson's springs where we took train for Price, where with heavy heart I left Amelia to continue the next day my course by team to Vernal there to resume my duties in the school room; while Amelia goes to Santaquin to resume her labors there as teacher.

(Jan. 4th) Left here (Price) at 8:15 for Vernal, Utah, a distance of 120 miles. Weather beautiful.

Sunday Jan. 6 to Sat. Jan. 19, 1901

After a pleasant drive (for winter) of two and one-half days, I arrived in company with O. V. Harris and May Perry safely at our destination and found the people somewhat excited over the smallpox, which is very prevalent in most of the state; it having been reported that we had been quarantined at Price.

It was one o'clock when we arrived, therefore did not attend any meetings. Wrote Amelia a note announcing our arrival. -- After a holiday vacation of two weeks we again opened school. The attendance for this week was small, perhaps due to the fears some entertain about our being exposed to smallpox. -- (Next week) Commenced another week in school with somewhat better attendance. -- (Sat.) Attended county Teacher's convention which was held at the Uintah Stake Academy where a fine program was carried out consisting of discussions by various teachers supplemented by fine singing exercises and luncheon furnished by the students and teachers of the Academy. Was not feeling well at night.

Sunday Jan. 20 to Sat. Feb. 2, 1901

Attended S. S. and taught my class though unwell because of heavy cold. Remained in in the afternoon and evening. The weather is remarkable. It is as warm as spring with roads dusty; which has been beautiful but today we had quite a snow fall. -- (Sat. Jan. 26, 1901) Today's papers bring the news of the death of Queen Victoria, the venerable and beloved sovereign ruler of England. Her death is universally mourned both at home and abroad. Our nation paid high respects to her memory and for the first time in our history, at the death of a foreign ruler, the Stars and Stripes were raised at half mast.

Queen Victoria closed her illustrious reign of 64 years in death January 22, 1901, her age being 81 years. Victoria is related by blood and marriage to nearly all the present monarchs of Europe. Her son, Albert Edward, Prince of Wales, takes the throne with the title of Edward VII. The reign of her Majesty, Queen Victoria, has been the longest of all the monarchs of England and perhaps the most illustrious and wisest.

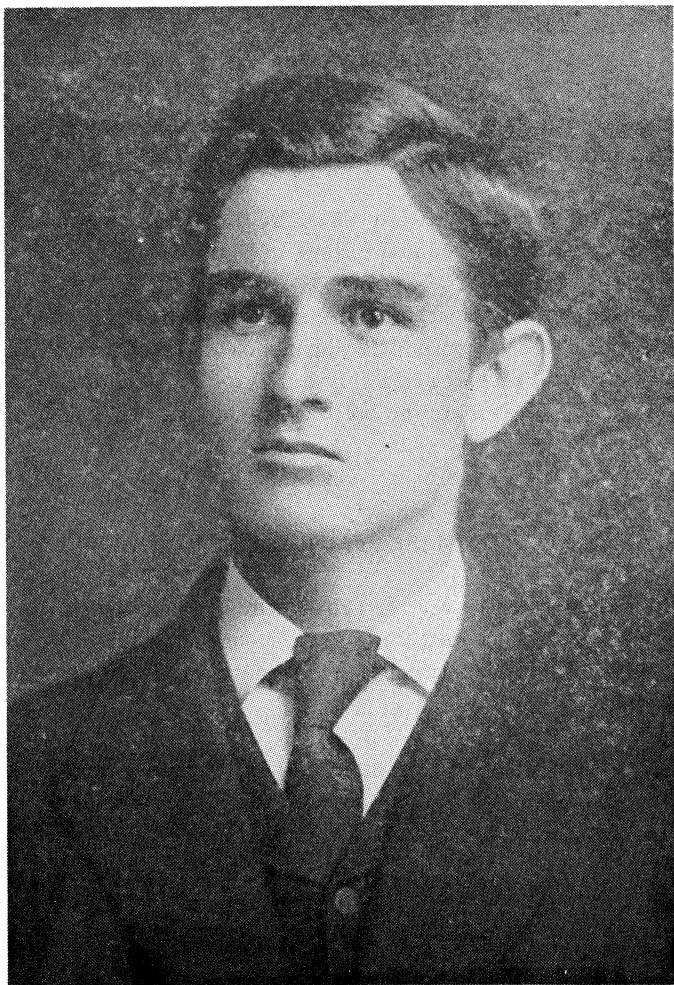
Wrote a letter to my brother, J. G. Allred, now attending school at Provo, in which I sent him twenty dollars which I owed him. Also enclosed a dollar to Pres. John Reeve of the Middle Tennessee Conference with a letter to him.

(Fri. Feb. 1st) We held no schools today, it was of sadness in this (Mill Ward) caused by the death of James Oaks, one of much beloved eighth grade students. He departed this life on Wednesday, January 30th.

My school and myself were seated together in the Meeting house which was filled to overflowing. The occasion was a sad one for us all as James was a bright and noble young man. The speakers were Warren Johnson and Bro. Merkley. I offered the closing prayer. (Sat.) As the day was cold and snowing I spent most of the day indoors at studying and writing. Paid Bishop Colton \$48.00 for board from Sept. 16 to Jan. 19th, 1901.

Summary of Events

The remainder of this book will contain only a summary of events. Until April 26, 1901 I continued my school duties in the Mill Ward district. At that date I closed my school with appropriate exercises in the Meeting house. Six students from my department completed the Eighth grade work and received diplomas of graduation.



J. Urban Allred and Amelia May
Hammond at the time of their
marriage, June 5, 1901



After paying my tithing and my board bill and obtaining a recommend to my former ward - Lehi - I left Vernal valley for Lehi where I arrived on April 29th.

I rented Beck's place near Kirkham's store and made preparations to leave off singleness of life and hereafter my record (commenced in Book No. 5) will be that of the whole man, not of a half or a single man.

In the latter part of May, Miss Hammond and I hied away to Salt Lake City where we purchased a complete household outfit costing \$185.00. What follows after this can be imagined and follows in Diary No. 5.

(At the end of this book is 29 pages of Allred genealogy in father's careful and meticulous handwriting and diagramed and organized with much care. Father's life would not be complete without showing his gigantic efforts in gathering the records of his people. He had a mind and a heart admirably suited to this effort and when one views his scrupulous work you see another dimension of this great man who built a monument to himself in this achievement alone.)

-- KAW

HISTORY AND GENEALOGICAL RECORD OF THE ALLRED FAMILY

Gathered from data collected in Tennessee and Utah and written by me, J. Urban Allred, whose genealogy herein appears. The larger portion of this data and genealogy was obtained while visiting for that purpose the living representatives of this family living in Overton, Fentress and Pickett counties, Tennessee and was written as collections of information were made.

Besides valuable information which was obtained from living members of the family in Tennessee I have been greatly assisted from letters received from William M., Redick N., Bishop James A. and Wiley P. Allred -- all of whom came from Tennessee to Utah with the Church at its expulsion from Illinois.

From these sources I have been enabled to write the following account of the history of my ancestors and give the following diagrams showing most of the families in their relationships for the past 150 years. Where there is uncertainty it is indicated by a question mark thus (?)

According to tradition in the family the first of the name Allred in America were four brothers who came from England long before the Revolutionary War. The family is therefore of old English stock. History gives the name of one Bishop Allred in England as early as the twelfth century.

It is stated that there is one Allred now in Scotland who has a large family.

The oldest members of the family say that all of this name are related by kinship. The oldest member of the family within the range of the memory of any now living is Thomas Allred whose genealogy is given on the following page.

Then follows 29 pages in his Journal of Allred genealogy that is written in his own hand.

Also "Work Performed in the Salt Lake Temple February 16, 1910". Endowments and Sealings done by Mr. and Mrs. J. Urban Allred. Some are done by J. U. and some by Amelia H. Allred. This was when they were in Lehi spending the winter from Raymond.



Family of James Henry Allred and Kate Jones Allred about 1901 - 1904
 Seated, left to right: John Gurnett, Kate Jones Allred - mother, Jessie Jones a nephew that she raised, James Henry Allred - father, Odessa, Minerva.
 Standing, left to right: Clarence Eugene, Aaron, Rodney Chase, J. Urban, Buell and Bill Jones, nephew of Kate Jones Allred.

CHAPTER XIII

FIRST MARRIAGE

TO

AMELIA MAY HAMMOND

from

May 5, 1901

to

October 20, 1910

DIARY BOOK NUMBER 5

Commencing May 5, 1901

This Diary is kept and recorded by myself of the most important events in my life.

This book begins with my married life.

On June 5 (Wednesday, 1901, I married Miss Amelia May Hammond, daughter of Francis A. and Mary Jane Dilworth Hammond.

This solemn ceremony was performed by John R. Windor in the Salt Lake Temple. There were present Aunt Martha Hammond, Amelia's step-mother, my own mother - Kate Jones Allred - Amelia's brother Fletcher Hammond; Prof. Geo. H. Brimhall and daughters Jennie (Knight) and Alsina (Holbrook), Inez (Knight) Allen and others.

This was the most important day in our lives and doubtless the most happy.

After the ceremony was over and we had covenanted to take each other for husband and wife for time and eternity we retired to the home of my wife's aunt, Mrs. Gerhardina Thomstorff, where several very beautiful presents were given us by our friends and relations and a most delicious repast in the nature of a wedding supper was given us.

The next day we came down home to Lehi where we were welcomed by parents and brothers and sisters and another supper was spread and our relatives invited and joined in wishing us happiness through life.

I must record here in passing that my wife was the daughter of Francis A. Hammond and Mary Jane Dilworth Hammond. Her mother died when she was sixteen days old and her dear stepmother, Martha Jesina Hammond, has been her mother in her rearing. Before marriage Amelia's home was in Moab, Utah from which place she attended the B. Y. Academy at Provo during the years 1897-98-99 and 1900. In 1900 she graduated with a teacher's diploma and taught school at Santaquin with great success. Amelia was born at Huntsville, Utah, May 22, 1877, making her at the time of marriage 24 years old while I was three years her senior.

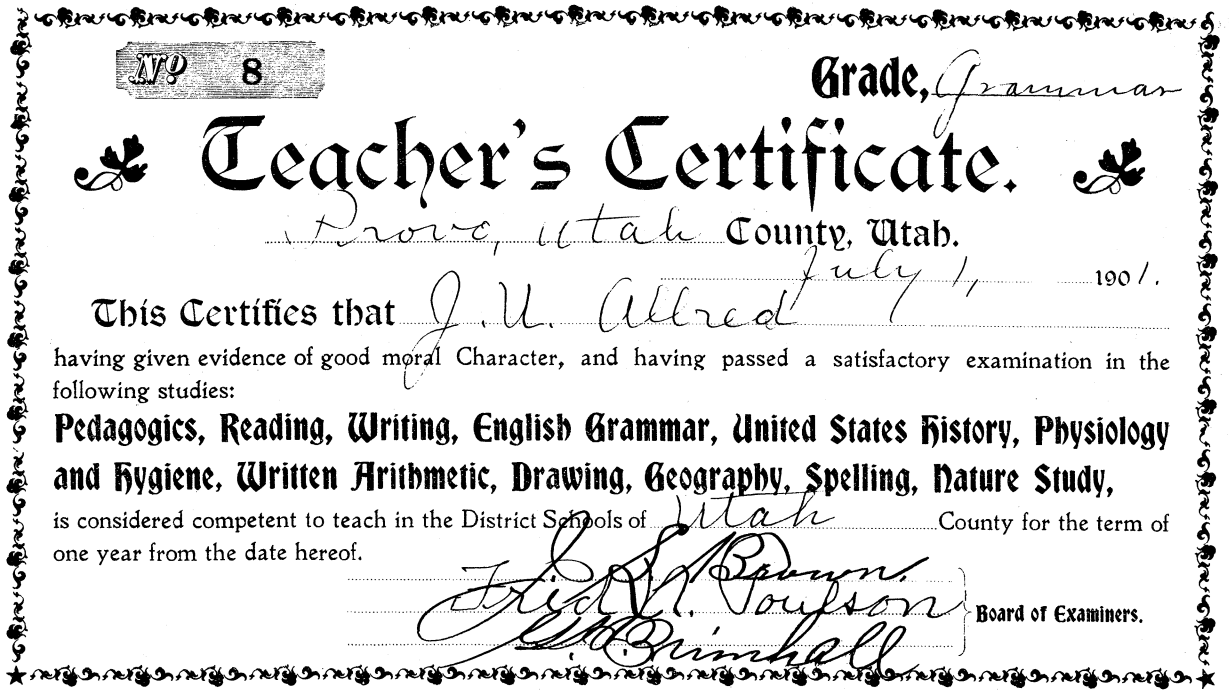
I will say that the day that we went thru the temple I took the name of Bishop Bernham and had all the ordinances performed for him. Brother Romney officiating.

The summer of 1901 was the morn of our married life. We lived most happily in Vine Cottage and once received a pleasant though short visit from Amelia's mother, Aunt Martha.

(Book Agent) -- I was engaged as a general book agent for Knapp and Company of Kansas City for whom I traveled in Northern Utah and did well.

In July of this year I bargained for a home in Lehi and in that month moved into E. Peck, Jr. place north of the R. R. track which Amelia made very attractive and home-like and which we were very proud to call "our home."

On Sept. 9, 1901 I entered the schoolroom as teacher of the VII grade A. and B. for the year with the salary of \$60 per month.



NO 8
Grade, *Grammar*

Teacher's Certificate.

Provo, Utah County, Utah.

July 1, 1901.

This Certifies that *J. U. Allred*

having given evidence of good moral Character, and having passed a satisfactory examination in the following studies:

Pedagogics, Reading, Writing, English Grammar, United States History, Physiology and Hygiene, Written Arithmetic, Drawing, Geography, Spelling, Nature Study,

is considered competent to teach in the District Schools of *Utah* County for the term of one year from the date hereof.

Edw. S. Brown
Fred. N. Taylorson
Wm. B. Smith

Board of Examiners.

4290—THE SKEETON P. CO., PROVO, UTAH.

This was the most happy winter of my life.

During the fall I was called and set apart as second counsellor to Pres. James Peterson in the YMMIA of the Sego Lily district and also as class leader of the Senior class in the same association.

Also during this winter and fall I was called to fill the position in the Alpine Stake Sunday School as a special aid to the Stake Supt. in the II Intermediate department to which position I was set apart March the 9th, 1902 by James W. Ure. As a stake officer in charge of this department it became my duty to visit the S. S. of the stake from Sunday to Sunday and prepare plans to submit to the teachers of this department at their Union S. S. teacher's meeting held the 2nd Sunday of every month, at which time all S. S. teachers in the stake were expected to meet for instructions and to plan work.

During this year the Stake S. S. officers made a great many visits in which Amelia, my wife, joined us at times as a visitor.

The Christmas holidays of this year passed off quietly and pleasantly. The usual amount of amusement and merriment being indulged in. During the holidays my wife and I each received a patriarchal blessing from Stake Patriarch Moyle of Alpine of which we were very proud and which are copied in this book later. (See Appendix IV)

In the year 1901 a notable event occurred in the history of the Church. Shortly after the October Conference which I attended, Pres. Lorenzo Snow died at his home in Salt Lake City. In November of this year the Quorum of the Twelve Apostles reorganized the First Presidency of the Church by nominating Joseph F. Smith as President of the Church, who chose John R. Windor as his first and Anthony H. Lund for his second counsellor.

The First Presidency at once called a special General Conference of the Church - the first of its kind in the history of the Church - which met in November and ratified by vote in the order of the Quorums of the Priesthood the nominations of the Twelve Apostles. This special Conference also sustained Apostle Brigham Young Jr. as President of the Quorum of the Apostles.

EVENTS OF THE YEAR 1902

(Baby Born) The greatest event of this year happened on Sunday, April 27, 1902 at 10 minutes to 10 a. m. when our first born came into the world. The baby was a beautiful, long, black-haired girl. She was a perfect child in form and was and is like a ray of sunlight in our home.

My mother and family nearly went wild over the baby as this was the first grandchild.

The mother and child got along well and in a very short time were out in the front room.

(Baby Named) - - At the regular Fast day meeting held on Sunday, June 1, 1902 our baby girl was given the name of Martha Jesina and blessed by her father assisted by Counsellors Andrew R. Anderson and Wm. Clark and Pres. A. J. Evans. This name is the name of Aunt Martha Hammond.

Late in the month of June Amelia and baby made a trip to Amelia's home at Moab. They spent nine weeks in a pleasant visit with her mother.

While they were on this visit I made a trip to Alberta, Canada where Father, Clarence and Rodney had gone early in March and where we have some interests. Found Father and the boys well with good prospects for about 3, 000 bushels of grain. While in Raymond, Canada I had an enjoyable visit with the people in meetings, Sunday Schools and other capacities.

After about a month's visit I left for home August 17th well pleased with what I had seen of this young and coming country.

On October 5th and 6th I attended the General Conference of the Church and heard many very valuable instructions and counsel to the Saints by those in authority. Also met many old friends of mine and Amelia's, who was with me, including Bishop James A. Allred of Spring City, Sanpete county, Utah and Harvey Allred of Afton, Wy.

During the fall I did considerable work on the farm in harvesting beets until Nov. 7th when I entered the schoolroom again at the solicitation of the trustees, taking C. L. Warnick's place, who was obliged to give up his position as teacher in the VII grade on account of a crime committed with a young lady at Lake Shore before his (Warnick's) marriage to Miss Angie Webb.

My time from Nov. 7th until Christmas holidays time was taken up in my school duties at which time we made ready for Christmas by considerable decorations and drawing and a fine Christmas program held in

our own department joined by that of the 8th and 9th grade departments. Also had a treat of candy and nuts and expressions of best wishes for a Merry Christmas and a Happy New Year by members of the department.

Just before Christmas of this year my father's family were afflicted with a mild form of the smallpox, which started with Odessa and went thru the whole family including Father and Mother.

On Monday, December 22, my brother Rodney, just having been released with the family from smallpox quarantine, was on the street when he met with a serious accident by being thrown from a wagon in front of or near our home resulting in breaking his left leg, injuring his left ear and cutting an ugly scalp wound on the right side of his head. It was only thru the blessings of God that he was not killed.

Christmas passed off quietly and pleasantly, the weather being like that of spring. On that day we made ourselves happy by having all of Father's family at our home for a social gathering and a Christmas dinner. Amelia sent a nice Christmas bundle to her mother and folks at home. She enjoyed most her present of the baby's picture in a small frame to be worn as a breast pin.

I must not forget to record that in the fall - November - I sold my home in Lehi to Morgan Woodhouse, Jr. with the intention of moving to Canada, but decided later to remain in Lehi until after school closed in May, 1903. We lived during the winter in two rooms in Bro. Wm. Gurney's home where we moved Nov. 15, 1902.



Teachers of the Lehi School Staff in 1902

1. Name blurred; 2. Miss Ross; 3. J. Urban Allred; 4. Serena Broadbent; 5. Tom Thurman; 6. Name omitted; 7. Chas. Broadbent; 8. Angy Webb Warnick; 9. Jerome Child; 10. Miss Thurman; 11. Name omitted; 12. Geo. N. Child; 13. Name omitted; 14. Name omitted.

(Death of our brother, Elijah Hugh Allred)

It is with a heavy heart that I am forced to here record the death of my youngest brother, Elijah Hugh Allred. He departed this life after a sudden and brief sickness of that dreaded disease diptheria. No words are adequate to describe our sorrow. Hugh was one of God's choicest of spirits and was beloved by all who even made his acquaintance. He died November 1, 1903. Aged 10 years.

GENEALOGICAL RECORD OF J. URBAN AND AMELIA HAMMOND ALLRED AND FAMILY

Births

1. Martha Jesina Allred, born April 27, 1902 on Sunday at 9:50 a.m. at Lehi, Utah.
Blessed Sunday, June 1, 1902 by her father assisted by Counsellors A. R. Anderson and Wm. Clark and Pres. A. J. Evans. Her father was mouth.
Jesina was baptized 7 May, 1910 by S. F. Kimball. Was confirmed by her father same day.
Jesina was released from her mission of more than 28 months 19 May, 1924 by Pres. B. H. Roberts of the Eastern States Mission.
Jesina was married to Walter P. Monson on Friday, 19 December, 1924 in the Alberta Temple.
2. Paul Hammond Allred, born Sunday 2:35 a.m. July 10, 1904 at Raymond, Alberta, Canada. Weight 11 lbs.
Blessed and named at home when eight days old by his grandfather, James Allred, assisted by myself and brother John Gurnett Allred. Paul was also blessed and named at Fast meeting held at Raymond, Sunday, August 5, 1904 by Bishop John F. Anderson, Counsellors J. W. Evans, George H. Brimhall and his father; Bishop J. F. Anderson being mouth.
3. Urban Dilworth Allred, born at Raymond, Alberta, Canada, Wednesday, April 18, 1906 at 5:10 a.m. Weight 9 1/2 lbs.
Urban Dilworth was blessed when eight days old at home by his father, assisted by his Uncle, J. Gurnett Allred. He was also blessed at Fast meeting on Sunday, August 6, 1906 by Bishop John F. Anderson, Jas. Kirkham, Pres. Jno. T. Smellie and his father. Pres. Smellie being mouth.
Baptized July 6, 1914 by his father, J. U. Allred. Confirmed same day by J. F. Anderson.
Ordained a Deacon, Sunday, April 21, 1918 by J. U. Allred and Myron Holmes. J. U. Allred being mouth.
Endowed in Salt Lake Temple by his father, J. U. Allred. Date June 4, 1919.
4. David Hammond Allred, born at Raymond, Alberta, Canada, May 17, 1908.
Blessed when eight days old at home by his father. Blessed at Fast meeting held in Raymond, Sunday, July 5, 1908 by his father, J. Urban Allred.
Baptized June 10, 1916 by J. W. Evans. Confirmed June 10, 1916 by J. Urban Allred.
Ordained an Elder by Chas. William Selman, November 29, 1926.
5. Kate Allred, daughter of J. Urban and Amelia Hammond Allred, born September 20, 1910 at Raymond, Alta, Canada. Born at 2:15 a.m. on Tuesday. Weight 8 lbs.
Blessed and named when eight days old by her father assisted by my brother J. G. Allred. Blessed at regular Fast meeting Sunday, November 6, 1910 at Lehi, Utah county, Utah by her father assisted by Bishop James H. Gardner, W. F. Gurney, James M. Kirkham, Andrew R. Anderson and Pres. A. J. Evans.
Baptized 15 March, 1919 by Ulrich Bryner. Confirmed by her father J. U. Allred on same day.
I. B. Roberts clerk. J. G. Allred, Bishop.

RECORD OF J. URBAN ALLRED

J. Urban Allred was ordained an Elder by Elder George H. Brimhall in the B. Y. Academy during school year of 1897 and 98.

Was ordained a Seventy by Apostle Francis M. Lyman June 15, 1898. (Francis M. Lyman was ordained to Melchizedek Priesthood under the hands of Pres. John Taylor who was ordained under the hands of Pres. Brigham Young who was ordained under the hands of the Three Witnesses of the Book of Mormon.

Ordained High Priest 27 January, 1935 by Orson A. Wooley.

Was set apart as Superintendent of Religion Classes of the Taylor Stake of Zion under the hands of the Stake Presidency and Apostle John W. Taylor (Apostle John W. Taylor being mouth) at the Stake Priesthood meeting at Raymond, Saturday September 29, 1904.

J. Urban Allred was set apart as Superintendent of the Taylor Stake Sunday Schools under the hands of the Stake Presidency.

Released about October 27, 1910.

Was set apart as President of Seventy in the 145 Quorum on August 11, 1912 by Joseph McMurrin one of the First Council of Seventy assisted by the Presidency of the Taylor Stake.

In December 1912 was called and set apart as a special Local missionary to labor for the first three months in the year 1913 among the people of the Raymond 2nd Ward being honorably released by Pres. Theo. Brandley, who had charge of this special missionary labor, on March 1, 1913.

DEATH OF PAUL HAMMOND ALLRED

After a sickness of 15 days during which he bore with the uttermost patience and endurance and during which all which human wisdom and tender care was done, our darling son, Paul Hammond, passed quietly and peacefully to the great Beyond at 10:50 p.m., Tuesday, September 19, 1905.

Paul Hammond was a most lovable and noble child. He was one of God's choicest and purest and most intelligent and faithful spirits who was permitted to tabernacle a short time in mortality where he entwined his loving nature about the very heart strings of his parents and loved ones as well as win the love and admiration of all who knew him.

He has been called into a higher and greater field of activity where he is prepared to enjoy the association of the noblest men and women who ever lived upon the earth, and will come forth in the morning of the First Resurrection with the Redeemed of God's children.

Paul Hammond possessed a perfect and large and well developed body and a most noble countenance with a large kind eye. His large, well-shaped head was covered with a heavy growth of most beautiful brown hair.

The funeral services were held at our home and were presided over by Bishop John F. Anderson. Services were commenced at 10:20 a.m. on September 21, 1905 after a congregation of about 70 sympathizing friends and neighbors had been seated.

The services were unusually consoling and instructive.

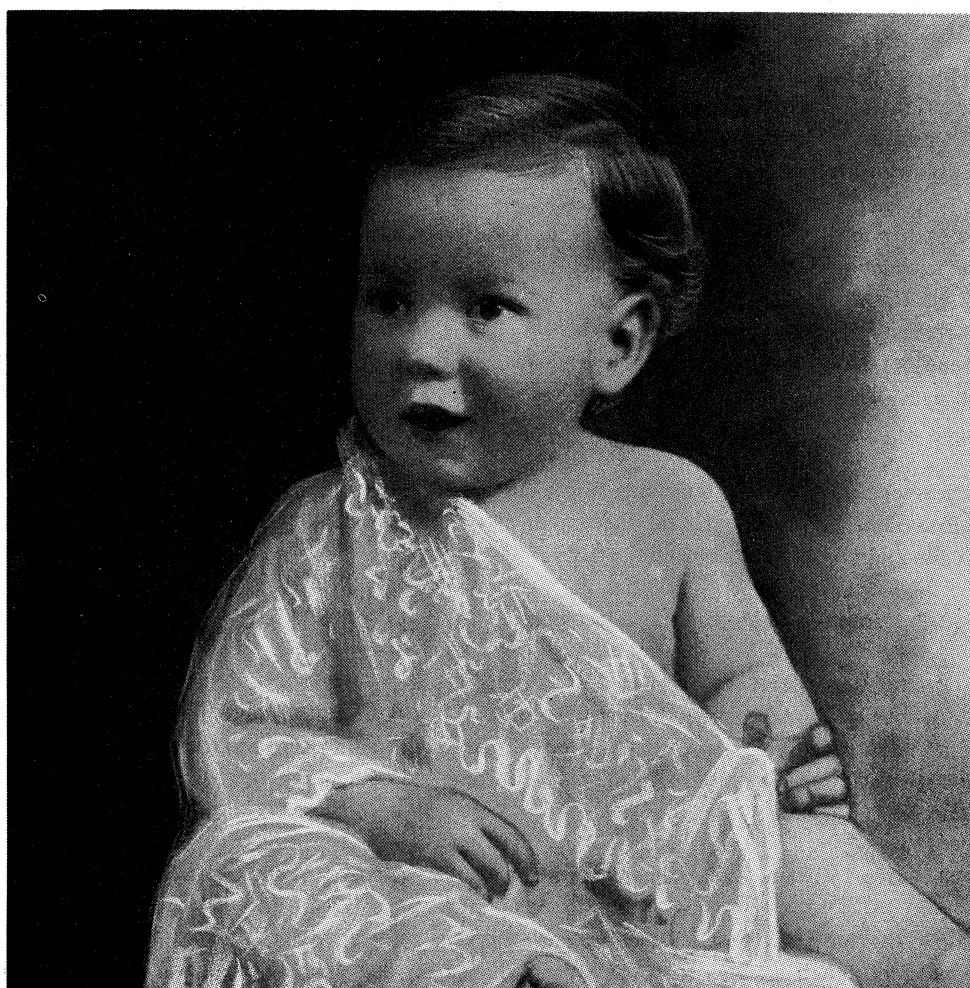
The opening prayer was offered by Brother Terry after the song "God Moves in a Mysterious Way His Wonders to Perform" had been sung with much feeling. After the song, "Prayer is the Soul's Sincere Desire" had been sung, Pres. J. William Knight made some consoling remarks. Spoke of his acquaintance with and love for the family of this little one and of his admiration of the character of their lives.

Pres. Heber S. Allen followed and spoke of certainty of the salvation of such spirits.

Sister Nellie Taylor (wife of Apostle J. W. Taylor) who has been at his bedside faithfully through his sickness and had done much for his comfort and care during his last days on earth and who loved Paul very much spoke with much feeling and consolation. Said that she had been many times impressed with the nobleness of character of this child and was sure there was a great mission for him in heaven.



Martha Jesina, first child born to J. Urban and Amelia Allred,
born April 27, 1902.



Paul Hammond Allred, second child of J. Urban and Amelia Allred.
Born July 10, 1904. Died September 19, 1905.

Apostle Mathias F. Cowley spoke at some length and with much power upon our conditions here, in the pre-existence, and in the hereafter. Said that nothing could be said or done that would deprive little Paul of eternal life. He is prepared to associate with the greatest prophets that ever lived; he having been born under the New and Everlasting Covenant and therefore was not in need of any of the ordinances of the Gospel. Also explained that the full grown spirit had come to the earth at birth, had become compressed so as to inhabit a mortal body, had now expanded again and again gone into the spirit world and would after the resurrection again become compressed to enter into its body and develop that body to full maturity and receive a helpmate and have eternal increase. Apostle Cowley warned the saints assembled against gossiping and raising their voices against the principle of celestial marriage including a plurality of wives which he said was of God. He invoked the Spirit of comfort upon the parents and prayed that they may live faithful.

Bishop John F. Anderson made a few closing remarks and invited all present to view the remains, also thanked our many friends for their kindness in our hour of sorrow. Prayer by J. G. Allred.

Seven carriages formed the funeral procession and at the cemetery Pres. J. Wm. Knight offered the prayer which dedicated the spot where rests the body of our little son. A lovely tombstone also stands as a silent witness over that sacred spot.

All that human hands and faith could do was done for our darling boy. When he passed away at his bedside were Aunt Orissa Allred Smith, Aunt "Talley" Allred, Pres. J. W. Knight and his father, J. U. Allred, who scarcely had time to place his hands upon his head and dedicate him to the Lord before his spirit passed peacefully away without a struggle.

The sad news was shortly afterwards broken to his mother who for a few minutes was resting in the other room.

DEATH OF MY BELOVED WIFE AMELIA

It now becomes my painful and sorrowful duty to record in this record the saddest event of my record -- the death of my beloved wife and companion. After an elapse of nearly seven weeks I can scarcely find the courage or language to record her departing.

We had lived together happily and peaceably for more than nine years. During this time our lives had become more closely woven together. The purposes of life had become clearer and broadened by the experiences we had undergone together during those short but happy nine years since June 15, 1901.

Each year the future seemed brighter and fuller of hope and promise--indeed I can say that no person was more hopeful of the future and more thankful for the blessings of the past and the present and no person more desirous of doing her duty to husband, children and friends -- in her home and out -- than was our wife and mother whom God has called to himself.

We had lived the past eight years in Raymond, Alberta, Canada where five children had blessed our home - four of whom, two girls and two boys, survive her.

On Tuesday, September 20, 1910 our fifth child - a girl whom we had decided to name Kate before her birth - was born.

All was well until the third day, when chills and fever set in notwithstanding the best of care that could be given. It developed into a pain in the left side which the two doctors attending her said was septic poison.

All was done which human love and human skill could do, but all to no purpose. She grew worse except when faith and the administrations of the Priesthood were exercised in her behalf, which was many times, in each instant of which the Lord acknowledged our faith and authority. Much faith was exercised for her recovery by the people of the Raymond Ward and thru the Taylor Stake.

The Y. L. M. I. A., of whom she had been Stake President, were very much concerned and in connection with the Primary Associations held several special prayer meetings in her behalf. A beautiful peaceful spirit prevailed at these gatherings and also prevailed the room and home from the hour of her sickness until and during the funeral services.

Her conditions grew worse, complications of infections of the lungs and finally of the liver set in which finally claimed her body in death.

She was full of hope and conscious to the last.

On Friday, October 7, she grew very low. She was administered to and greatly renewed and restored.

All day Saturday, October 8, 1910, her eyes had been closed and her condition low. At about 6:30 p.m. I was brought to that humbled and trying condition where I could place my hands upon the head of my wife and dedicate her to the Lord, our Heavenly Father.

When I took my hands off her head her eyes opened and looked into mine for full half a minute and with the sweetest smile on her face and look in her eyes she uttered a last "Goodbye." Then her eyes closed and her noble, sweet spirit was gone to its Maker in about three minutes.

In the room were many of our friends including Bishop John F. Anderson and wife, also my own dear Mother, who had been faithfully at her bedside from the beginning, also my brother J. G. Allred and many others.

It was a scene which I hope never to permit to grow dim in my memory until I again meet our faithful wife and mother in the realms of Glory where death no more separates.

The smile so beautiful remained upon her face and her body looked as beautiful as in life and was beautifully prepared to consign to mother earth.

The funeral services were held in the Raymond Meeting House on Monday, October 10, 1910 at 2 p.m. Many people viewed the body at the home previous to this hour.

At 2 p.m. the services were opened by the Raymond Ward Choir, of which Amelia had once been a member, singing: "Softly Beams the Sacred Dawning".

Prayer was offered by Bro. John Gibb of Magrath.

The choir beautifully rendered "Sister Thou Art Mild and Lovely".

Bishop John F. Anderson was the first speaker. Among the beautiful tributes paid her was that he was sure that she was one of the choice spirits that had been held in reserve to help roll on the mighty work of the Lord and that she had filled that mission well. He spoke of her many noble qualities as a wife and mother in the Church, and asked God's comforting spirit to bless the sorrowing husband and children.

Brother Mark H. Brimhall, who was associated with her in the M. I. A. work, testified to her integrity and her untiring labors in the uplifting of the girls in this stake of Zion. Said to work with her was to love her.

A beautiful trio - "Star of the East" - was feelingly rendered by Sisters Allen, King and Walter Berryessa.

Brother James E. Ellison was the next speaker, and he bore testimony of her great kindness of heart as he had found her thru close association with her husband and her in Sunday School work.

A quartet - "Some Sweet Day By and By" - was then sung by members of the choir.

President Wm. A. Redd and Brother Orson A. Woolley of Magrath each spoke of her sterling qualities of her parents, and how she had followed in their footsteps. Bro. Redd said she proved herself in the stake as a natural leader and organizer.

"O My Father" was sung by Sister Duke.

Elder B. S. Young spoke of the blessings that come only to those who sacrifice the presence of our dear ones, that even in this great trial there is a blessing. Spoke of Amelia's faithfulness to duty and of the glorious reunion that awaited her and all through faithfulness.

Councillor J. W. Evans was the last speaker. He was at her bedside at the last moments and spoke of her great faith and that of her friends for her. He told of the pathetic scene when her husband laid his hands upon her head and dedicated her to the Lord saying that if it were His will that he would let her go; and of the smile that lightened her countenance following that prayer and of the manifestations of the Lord in immediately releasing her spirit.

The house was beautifully decorated and draped. The floral contributions were many and beautiful including most handsome tributes of love from the Y. L. and Y. M. M. I. A. of the Stake and Ward. The Stake Sunday Schools and many friends from far and near all over the stake. The house was filled with sympathizing friends and neighbors.

The services were beautiful and truly consoling because of the peaceful spirit which was there present in rich abundance and largely dispelled sorrow and gloom in the presence of the Gospel principles and Spirit which was manifest; and in the knowledge that our departed wife and mother had obeyed and faithfully kept the principles and ordinances ordained for our eternal salvation.

There were present of our family my own little children, all except Kate, age 18 days, by my side. My own Mother, my brothers, J. G. and C. E. Allred and wives, Aunt Orissa Smith and some of her family. It is with much regret that I record that Grandma Hammond, Amelia's mother in life, nor any of Amelia's brothers or sisters could not be at the services because of not being able to get there in time, so great is the distance. They were notified by wire on the night she passed away.

The pallbearers were: Mark H. Brimhall, Joseph Nielson, S. F. Kimball, Spencer Young, Jas. E. Ellison and John Piepgrass - officers of the Y. M. M. I. A. and Sunday School Stake Boards.

The funeral was the largest yet seen in Raymond. Thirty-eight carriages followed the remains to the cemetery where Bishop John F. Anderson dedicated the grave and the casket containing the earthly remains of my dear wife and placed in mother earth, there to await the morning of the First Resurrection; resting by the side of our own Baby Paul.

It can truly be said that Amelia was a noble daughter, a devoted mother and wife and a friend to all who knew her. Her friends were legion who have been upon every hand to render helpfulness and comfort during her last days on earth and who mourn with us. Her example and teachings will live forever and the work which she commenced will be continued in the life beyond.

May we who remain live while in the flesh to honor her that where she is we may come when life's labors are completed; may we not shrink from doing that double mission which her taking has imposed upon both husband and children bereft of a noble wife and mother.

It was Amelia's wish that her remains be not left in Canada, accordingly her body was removed and on December 23, 1911, placed again in Mother earth in our lot in the Lehi cemetery. There were present upon this sad occasion all our children except Baby Kate, my father and mother, brother Rodney and wife, sister Minerva A. Wade and husband and children, brother Aaron and myself. The grave was dedicated by

my father. This sacred spot can now be visited by our children and friends who reside in Utah, which will help keep fresh in our memory the noble life and labors of one of God's noble women.

AMELIA H. ALLRED CALLED HOME

Raymond Rusler

Fri. Oct. 14, 1910

Died: -- At her home on Saturday October 8th, Mrs. Amelia H. Allred, beloved wife of J. U. Allred, aged 33 years.

All the care and love that skilled physicians and anxious friends could devise and apply for her comfort and assistance were brought into play, but the fiat of Him who rules our incomings and outgoing had been issued, despite the prayers and entreaties of those who knew and loved her, their appeals were overruled. She leaves a husband and four children to mourn her loss.

Mrs. Allred has been a very active worker in the Mutual Improvement Association of the Taylor Stake and for the past two years has been President of this association, and was loved by all who knew her.

The funeral services were held at the meeting house Monday afternoon, the house was filled to overflowing with friends and relations. There were present people from almost every ward in the Taylor Stake. The speakers were as follows: Bp. John Anderson, Mark H. Brimhall, J. E. Ellison, Wm. Redd, Orson Woolley, of Magrath, B. S. Young, and J. W. Evans. The music was furnished by members of the Raymond choir.

Dedicated in memory of Sister Allred, who departed out of our midst October 8th, 1910 -- by C. S.

God Spoke in a wondrous way,
when He bade her spirit come.
One so active, true and good, full
of faith so sweet and strong.
One that lived and worked for Him
in the cause of Souls Salvation,
We can never count the fruits,
which will live through generations.

She was true in God's great cause,
true and faithful to her labors.
She has won her sister's hearts and
her brother's love and favor,
And while deeply now we mourn,
at the loss that us befallen
May we understand His ways and
just listen to His calling.

She has gone now -- who will take
up her place and faithful labor,
True and firm in Gospels cause,
Seek the young and erring wanderer?
Like her, let us humbly try to
perform the work He's given,
Let us work while day light lasts,
leading others unto heaven.

Rest now, sister, -- may the Lord
richly reward thee on the morning
When His voice will gently call thee
to life and greater glory;
May he tenderly protect those you
left in deepest sorrow;
Keep them in the narrow path till
they meet you on the morrow.

'Then fell upon the house a sudden
gloom.
A shadow on those features fair and thin;
And softly, from that hushed and
darkened room,
Two angels issued where but one
went in.

Where all pain and tears are past,
where in gladness we shall gather,
To receive a great reward by a
just and loving Father,
There shall parents be united,
children to our bosom pressed.
Sorrow vanished. Death departed,
our Soul at peace and rest.

From the Deseret News. Other short articles giving an account of her death appeared in the Deseret News and Lehi Banner.

ESTIMABLE CHURCH WORKER AT REST
(Special Correspondence.)

Raymond, Alberta, Oct., 20, 1910 --

The funeral services over the remains of Mrs. Amelia Hammond Allred were held in the Raymond ward meetinghouse. The speakers all bore testimony to her strict attention to duty in all the positions in which she had officiated. Deceased was a daughter of Francis A. and Mary Jane Dilworth Hammond, was born at Huntsville, Utah, May 22, 1877. Her early life was passed at Bluff, San Juan Co., Utah. For three years she was a student at Brigham Young University at Provo, graduating in 1900. For two years following she taught school at Santaquin, Utah. In June, 1901, she married J. Urban Allred, and with her husband came to Canada in 1903, settling in Raymond. Her whole career has been marked by an indomitable energy. She first became associated in an official capacity with the Taylor Stake Sunday School board, from which she was called to the ward superintendency of the Y. L. M. I. A., later being selected as Stake President of that organization, in which position she labored until within a short time of her death. Of her five children four survive her, two sons and two daughters. She was a woman of excellent capacity, refined and educated. She is mourned in the community where her later years were passed as one who can be illy spared, as a Church worker, mother and wife.

A PORTRAIT.

A queenly woman, statuesque and grand,
Regal in manner, courteous in command,
Of reverential presence, and her face
Radiantly fair, beaming with hope and grace,
Her vibrant life one long sweet symphony
Of duty, love and soulful harmony.

-- E. B. W.

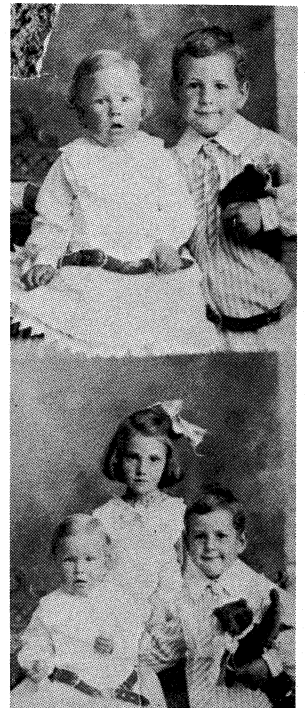


Amelia May Hammond Allred about the time of her death
on October 8, 1910. Age 33 years.



"Amelia and children Jesina and Paul"

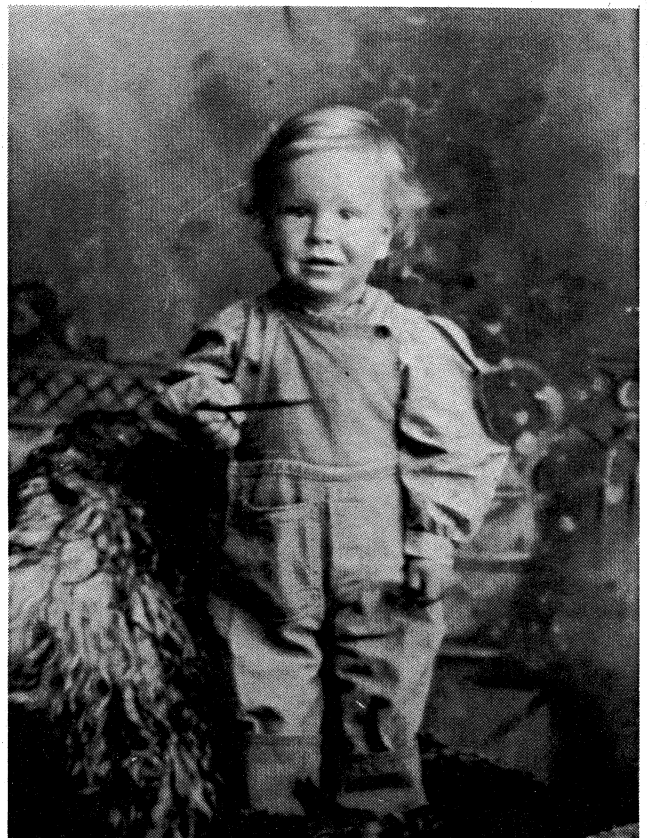
Dilworth and David



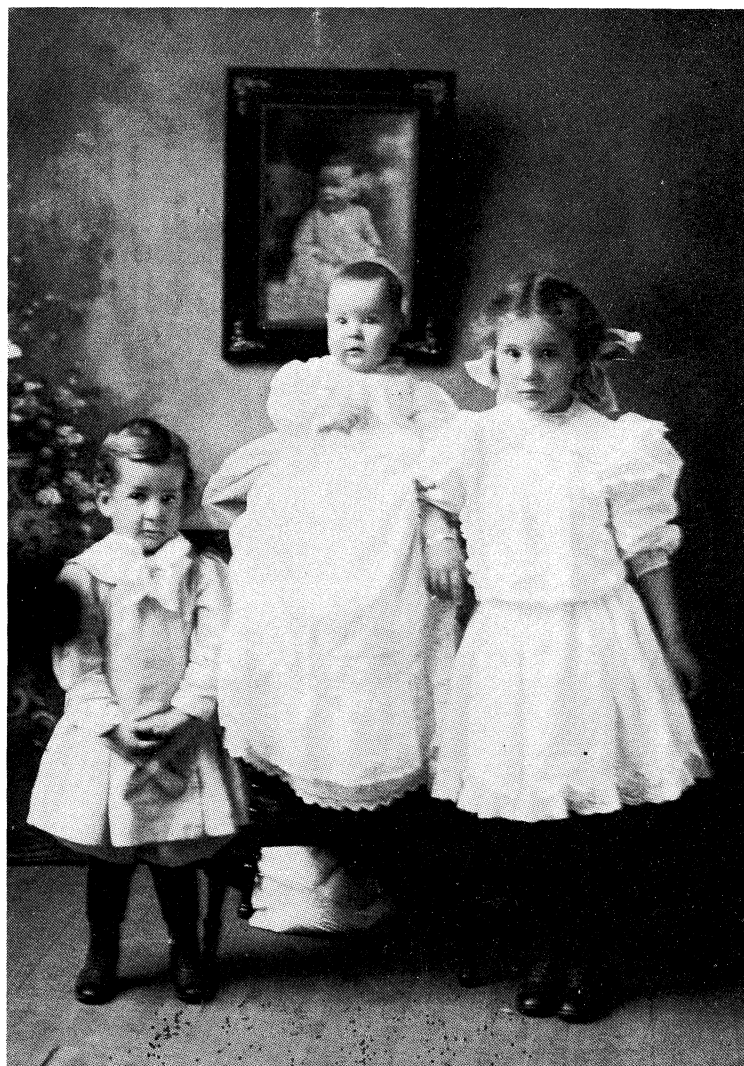
Jesina, Dilworth and David



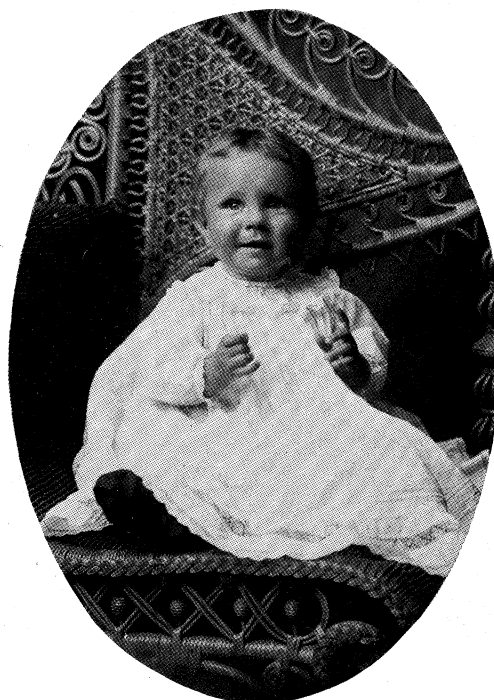
Jesina with doll buggy



David



Paul in picture in background
 Left to right
 Dilworth Hammond, David Hammond,
 Martha Jesina.



"Baby Kate with sore foot"

CHAPTER XIV.

MARRIAGE TO EDNA BINGHAM

June 26, 1912

AND THEIR LIFE TOGETHER

to

December 9, 1925

MARRIAGE TO EDNA BINGHAM

On June 26, 1912, I was married to Edna Bingham of Vernal, Utah, in the Salt Lake Temple. Brother Madson officiating.

Edna Bingham was the daughter of Thomas Bingham and Mary Elizabeth Frorer Bingham and was born June 22, 1889 at Maeser Ward, Uintah county, Utah, being twenty-three years of age at the time of our marriage. Edna was a student in the B. Y. U. at Provo, Utah where I first met and wooed her, afterwards visiting her at home in Vernal just before our trip to the Temple.

After that most beautiful ordinance which made us husband and wife for time and for eternity, we left for our home in Raymond, Alberta, Canada, bringing with us all our children, for she, whom the Lord had given me, (See Appendix 8, 9, 10, Patriarchal blessings Nov. 10, 1910, Feb. 2, 1911 and Feb. 5, 1911) was from the first not only wife but a mother to the children whom Amelia had left me and her.

LETTER TO EDNA BINGHAM ALLRED

FROM

KATE JONES ALLRED (GRANDMOTHER ALLRED)

(Written in Grandmother's shaky handwriting and unschooled spelling)

Lehi, Aug. 5, 1912

Edna, Dear Daughter, I think of you very often, the grate change that has come to you the last few weeks. I hope that you can see, in part at least, that that I know to be true. the oppertunity has come to you now to gain A grater reward than you other-wise could have don. true the cross is heaver but the crown will Shine the brighter. look at it right, not every woman is so blessed, don't be afraid that you not be able to do your duty. you have A right to be be guided aright, our Father never turnes a deafe ear to his daughters when laboring under sutch richous caus, eaven the bringing up aright some of his children that He in his wisdom has seen fit to leave motherless.

Thar are gifts that we can get by seeking for them that we must have to be successful in good motherhood. first the desernment of Spirits. 2nd government -- both are easy under the gifts of the gosple.

My Dear girl, I pray that God will bless you with every neadfull blessing that you may be successful. I know that you have one of Father's choice sones to help you with those sweet children. it is better to have A worthy Husband with 4 children than so maney unworthy men that so many of our beautifull girls are marrying every day.

You cannot imagin the lonleyess of our home since you left. but we are thankfull that we was able to help A little. wish that you was near we would so love to See you all. May the peace of heaven be with you that you may Stand the parting with your Parents and loved ones and make you happy in your new home. kiss the children for Grandpa and Grandma we will always feal tender toward them

Mother

(Her "A"'s are the old English capital version and give flavor to this treasured and precious letter. I wish that it could have been photostated off, but it is written in pencil and quite dim.)



J. Urban Allred and Edna Bingham married June 26, 1912.

BIRTHS TO J. URBAN AND EDNA BINGHAM ALLRED

1. Ruth Allred, daughter of J. Urban Allred and Edna Bingham Allred, born Sunday, October 19, 1913 at 2 p.m. Weight 8 1/4 lbs. Blessed and named when eight days old by her father assisted by my brother J. G. Allred.
Blessed at regular Fast Day Meeting at Raymond Second Ward held Sunday, Dec. 7, 1913.
Ruth was baptized March 4, 1922 by Jas. S. Anderson. Confirmed same date by J. U. Allred.
2. Mary Allred, daughter of J. Urban Allred and Edna Bingham Allred, born Sunday, December 26, 1915 at 11:30 p.m. Weight 8 1/2 lbs.
Blessed at home when eight days old by her father.
Blessed at regular Fast Day Meeting, March 5, 1916 and named by her father, assisted by Bishop J. G. Allred and Counsellors T. J. O'Brien and Jas. Meeks.
3. Lucile Allred (Flu baby) Born Nov. 5, 1918. Weight 5 1/2 lbs. Blessed when eight days old at home, Raymond, Alberta. At Fast Meeting (time of flu) Dec. 1, 1918 by J. U. Allred.
Baptized Dec. 4, 1926 by Wilburn J. Van Orman. Confirmed by C. E. Allred on the same day.
4. Odessa Allred, born August 27, 1920. Blessed at home by her father. Fast Meeting, Nov. 7, 1920 by J. U. Allred.
Baptized 27 October, 1928 by Kenneth Stone. Confirmed by Ammon Anderson 27 October, 1928.
5. Helen Allred, born July 19, 1922. Weight 7 lbs. Blessed at home when eight days old (Raymond, Alta.) Fast Meeting, Oct. 1st, 1922 by J. U. Allred.
Baptized 23 August, 1930 by Louis R. King. Confirmed by C. E. Allred August 23, 1930.
Helen received her endowments in Logan Temple 3 Jan. 1951. Was married 11 Jan. 1951.
6. Hugh Bruce Allred, born 12 July, 1924 at Raymond, Alberta, Canada. Weight 6 1/2 lbs. Blessed at home when eight days old by his father. Blessed at Fast Meeting Jan. 4, 1925 by J. U. Allred.
Baptized 24 Sept. 1932 by James H. Walker. Confirmed by J. U. Allred the same day.
Hugh Bruce ordained Deacon 12 July, 1936 by his father.
He was ordained a Teacher on 9 July, 1939 by E. Virgil Cornea.
He was ordained a Priest 21 Sept. 1941 by Asel F. Wimmer.
He was ordained an Elder 6 June, 1943 by his father.
He graduated from Logan Junior High school on 18 May, 1939; from Logan High school on 15 May, 1942.
Hugh entered the Navy on June 8, 1943. Returned, arriving in Seattle, Feb. 6, 1946, in Logan, March 28, 1946.
7. Eileen Allred, born April 24, 1928 at Raymond, Alberta, Canada. Blessed 5 Aug. 1928.
Baptized 25 May, 1936 in Cardston Temple by her father. Confirmed by Heber W. Harker, 25 May, 1936 in Cardston Temple.
8. Miriam Allred, daughter of J. U. and Edna B. Allred, born July 5, 1933 at Raymond, Alberta, Canada at 1:25 a.m.
Blessed July 16, 1933 by Thos. T. Mendenhall assisted by Ervin J. Fawns in the absence of her father who was in Utah attending 60th wedding anniversary of his parents.

DEATHS

DEATH OF URBAN DILWORTH ALLRED

It now becomes my sad duty to record the death of Urban Dilworth. He was a most worthy son and brother--was dutiful, willing and kind -- developed far beyond his age, both in body and in mind. He was sick for several days thru it all he was patient and full of faith.

He struggled with an affliction similar to the flu.

All was done for this dear son that human hands could do, but our Father called him to a higher sphere of action. Dilworth died Sept. 16, 1918.

The funeral was very largely attended by children, teachers of the Public Schools and town people. A long double column of children formed in front of the meeting house thru which the casket, carried by school mates, passed.

Councillor J. E. Meeks took charge and prayer was offered by Brother John L. Gibb of Magrath. The opening song "Tho Deepening Trials" was followed by "He Knows" sung by Valeria Allen with choir joining in chorus.

The first speaker was David H. Fawns who spoke of Dilworth's good character and fine qualities.

Second speaker was Wm. M. Palmer who delivered a powerful sermon on Gospel themes.

Song: "Sometime, Somewhere".

Counsellor J. E. Meeks was the last speaker. Bro. Meeks, on behalf of the family, thanked the people for their kindness and sympathy extended towards them in their hour of trouble.

Closing prayer by J. W. Evans.

Pall Bearers were: Kirkham, Burr, Lamb and Jones.

About 18 cars and 125 people followed the remains to the cemetery where the prayer dedicating the grave was given by Bishop J. G. Allred.

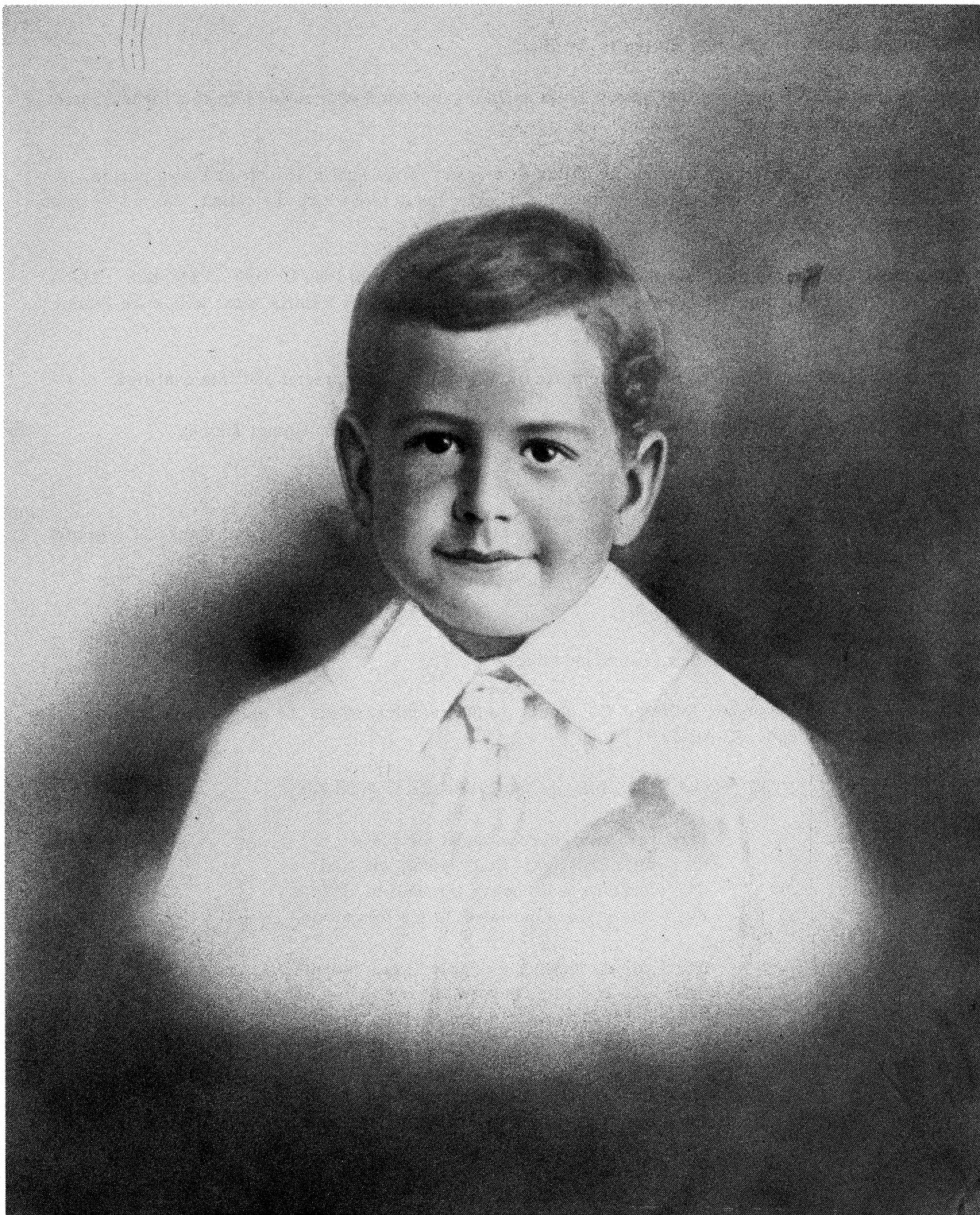
LETTER FROM GRANDMA ALLRED WHEN DILWORTH DIED

Bend your head low pass under the rod
The call comes again from Father, our God
The cross dose seam heavy it makes us all groan
But we must place our hopes in the resurrection morn.

The signs are appearing ore the Estrain mount
That Jesus is coming beyond any doubt.
The time is short we can look fourth with joy
For in that choice compney will be our dear boy.

Wait just A little while be willing to share
The life of our darling boy with her over thair
Think of the greeting, love and joy
To recive in his purity her beautiful boy.

If he had remained on this earth who can tell
Through some visious habit he might have fell
But now he has passed to the Side that is secure
We must bow in Submission our sorrow endure.



Urban Dilworth Hammond Allred
Born April 18, 1906
Died September 16, 1918

DEATH OF MARY ALLRED

Elsewhere in this record is recorded the birth of our darling Baby Mary. It now becomes my sad duty to record her death.

Mary, with all the other children, was attacked with Whooping Cough early in December. Having a very strong constitution and a perfect body she struggled most patiently against this disease; and was several times restored to life again when it seemed that her spirit had left her body; through the administrations of her father and others, and the prayers of the family in her behalf.

But the Lord's will was done and He, who gave us that choice, sweet spirit, took her home to Himself after she had blessed our lives for one year and two days. She died December 28, 1916.

All that loving hands and human skill could do was done for her comfort and restoration, without avail. Mary passed peacefully away at 7:30 p.m. Dec. 28, 1916. Present at the time were all the family and Sister Alma Carter, a neighbor, who had been with us during her last sickness.

The funeral services were held at our home on Sat. December 30, 1916 and were presided over by my brother, Bishop J. G. Allred. About 30 neighbors and friends assembled to show their sympathy.

Under the direction of Bro. Will Stone a few members of the Ward choir sang sweetly "Softly Beams the Sacred Dawning". "Shall We Meet Beyond the River".

The speakers were David F. Fawns and James S. Anderson, also a few remarks at close of services by Councillor Jas. E. Meeks who had charge of the services.

The remarks of the brethren produced a spirit of peace and comfort to our saddened hearts and renewed our hopes in a life beyond the grave when, if we are worthy, we shall meet such choice spirits as was our Darling Mary.

After the services three automobiles formed the funeral procession. At the cemetery my brother J. G. dedicated the grave and the remains were consigned to mother earth, beside Baby Paul, until the morning of the First Resurrection when it shall come forth with the just; redeemed through the blood of Jesus Christ and the bonds of the Everlasting Covenant.

(Weather cold, snowdrifts -- inserted in mother's writing)

DEATH OF MIRIAM ALLRED

Miriam Allred died in the Galt Hospital in Lethbridge, July 26, 1933. I came hurriedly home from Utah in time to see her before her death.

At the very beautiful services that were held in our home, Delsel G. Selman offered the opening prayer.

Thomas T. Mendenhall, Jas. S. Anderson and Bishop Heber F. Allen were the speakers.

"Should have been named 'Faith' -- her father's desire." This last sentence inserted by my wife.

DEDICATION SERVICES OF THE ALBERTA TEMPLE

Cardston, Alberta.

August 26, 1923.

Sunday morning

Many of the Presiding Authorities of the Church being present.

Pres. Heber J. Grant presiding.

Singing: "Now Let Us Rejoice" by the choir.

Prayer: Edward J. Wood.

Singing: "We Thank of God" (?)

Pres. A. W. Ivins was first speaker. Spoke of the gratitude for the many blessings to this Church. We are in a battle against evil. There are more for us than against.

Many temples will be erected in the future.

Pres. Heber J. Grant said he hoped that our hearts go out to God in prayer that we may receive.

Pres. Grant then gave a most wonderful and comprehensive prayer of dedication; asking the Eternal Father to accept of the House as an offering of the people.

Pres. Rugder Clawson --

Apostle Geo. Albert Smith spoke of this most beautiful building; but we are temples of God, even the temples of the spirit.

Apostle Geo. F. Richards.

REVIEW OF 24 YEARS OF MY LIFE

December 9, 1925

Continuation of important events of my life recorded by myself.

Explanation: The following events and incidents are recorded beginning December 9, 1925 and include events and records of daily events occurring on my second missionary labors abroad for on this date I am to leave my home for a short-term mission to the North Central States Mission presided over by my brother J. G. Allred. Having been called to this mission by Pres. Heber J. Grant on December 1, 1925.

Since my first mission to the State of Tenn. 25 years have elapsed of which little has been written.

Before I enter into a summary of my life for the first 24 years in Canada I want to record an incident of inspiration and deliverance which came to me in July, 1901.

A Remarkable Experience Which Saved My Life.

While traveling on a through train out of Ogden for Echo to meet there the local train which I was to take back to Morgan to spend the night with my missionary friend, Thos. Condie, I went to sleep but was aroused by a voice which said that danger was ahead and for me to get off the train at once. The conductor, whom I approached, refused to let me off at Morgan, the next station, as the train did not stop there, it being a through train.

I told him that danger was ahead and that I would stop the train at Morgan. He forbade me to do so.

To my surprise the train stopped at Morgan and I thanked the conductor for letting me off and he said he did not know who stopped the train.

As the train began to move again the agent rushed out and said, "I have just received word that a rock slide fills the track." Thus, through the voice of God, was my own and other's lives saved.

REVIEW OF LIFE

From June 1903 to December 9, 1925 my life and labors have been spent at my home town, Raymond, Alberta, Canada - a period of 22 1/2 years.

During these years the Lord has not forgotten me and mine, although we have had many variety of experiences - pleasant and sad - but all profitable to character formation and a fund of wisdom. (See Appendix XI -- Patriarchal blessing)

We have had the joy of a large posterity; up to the present 11 children - 7 girls and 4 boys - have blessed our home. Of these two boys and one girl and my wife, Amelia, have gone into the spirit world.

During these years the Lord has blessed our labors and we have possessed houses, homes, land and herds so that my life has been one of freedom from control of others and the management and control of my own possessions which the Lord has made me steward of. (See Appendix XII. Story of Drought)

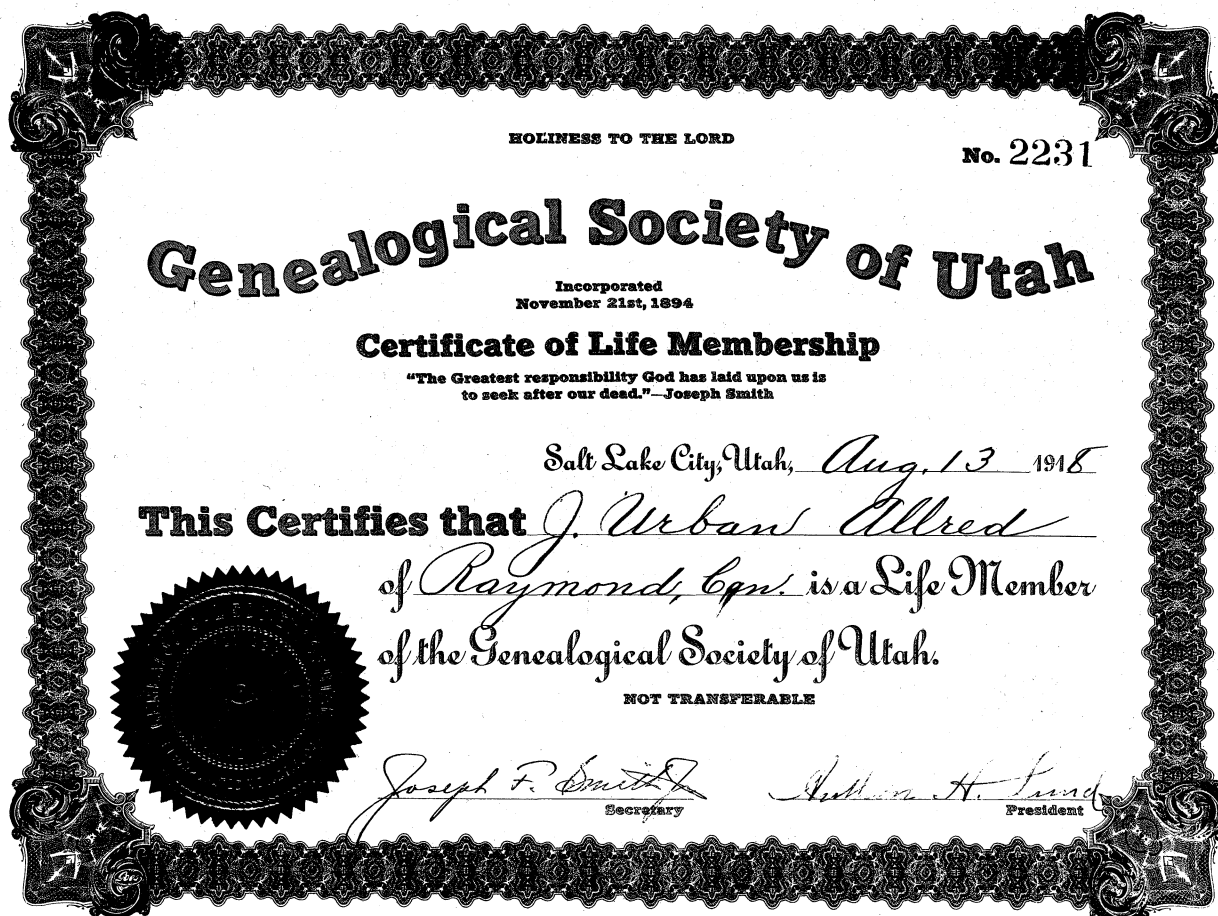


Family picture taken on the porch of our home in Raymond on August 24, 1920.
"Taken a few days before Odessa was born. Soon Sina left to teach school in Cardston" - mother's writing.

In spiritual matters my labors have been pleasant and profitable. Among the positions which I have filled are these:

Teacher in Sunday School Junior Theology department for a number of years.
Local Superintendency (Assistant Superintendent)
Stake Superintendent of Religion Classes for about 18 years. Set apart Sept. 29, 1904. (See Appendix XIII).
Life Member of Genealogical Society of Utah. (See certificate)
President of Seventy since 1912 and class leader of Seventy's for many years.
Supervisor Parent's class in Stake.
Stake Missionary in Magrath during March 1925.
Stake Missionary in Raymond II Ward winter 1924.
Special Missionary in the Taylor Stake. Monday, February 6, 1921 set apart as a special missionary.
O. H. Snow being mouth.
Supt. Stake Sunday Schools in 1907. Released Oct. 27, 1910.

My civic responsibilities have included two terms Trustee of the Raymond School District.



Certificate of Life Membership in Genealogical Society of Utah.



James and Kate Jones Allred and their family, 1925.

CHAPTER XV.

SECOND MISSIONARY JOURNAL - 1926

December 9, 1925

to

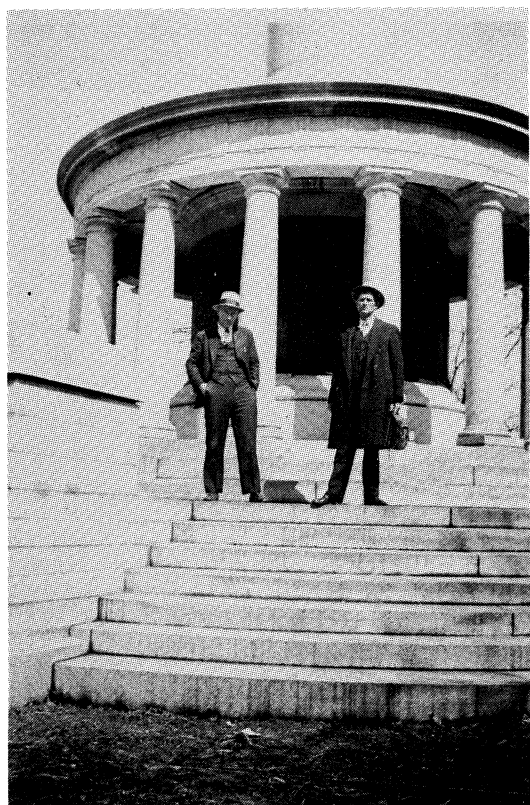
March 26, 1926

At this same meeting Elder Robert W. Harvey of Lethbridge, Alberta was sustained to succeed me as President of this Conference upon my release to take effect about March 15, 1926.

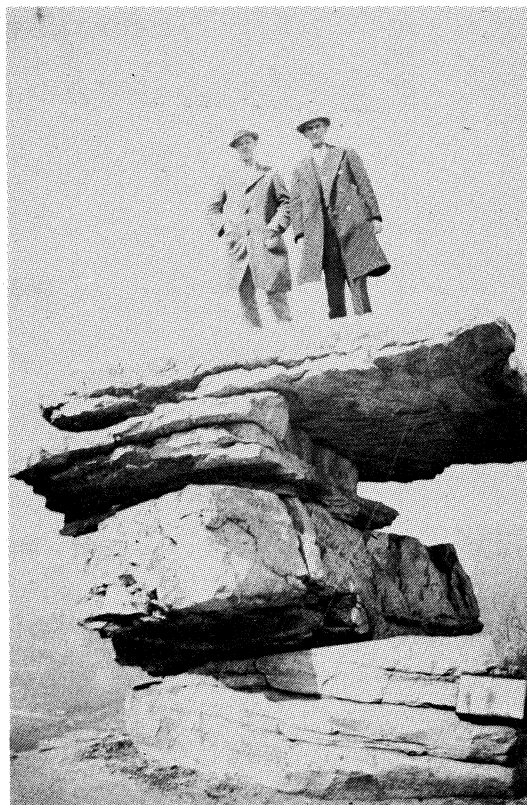
My labors during the winter have been a very pleasant and profitable one. I have been able to render valuable service to this Branch and Conference in imparting valuable instructions and advice to the missionaries as well as to the members of the Church.

I feel very grateful for this honor and hope that my labors will be entirely approved of my Heavenly Father. I am very grateful that He has not only blessed me, but my family greatly while I have labored in His name.

FATHER ON MISSION 1926



With Elder Rowley



With Elder Kindred

Minneapolis, Minn. Sunday March 14, 1926:

Today was an eventful day in the history of the Minneapolis Branch. Conference of this Branch was set for this date. We were favored with the presence of Apostle Jos. Fielding Smith and Mission President, J. G. Allred, my brother.

SECOND MISSIONARY JOURNAL - 1926

January 1, 1926 (New Year's Day)

Today, as I sit at the Mission Home of this the North Central States Mission, I am grateful for the light of this beautiful New Year's Day.

I came into this mission Dec. 12, 1925 and met my brother, Pres. J. G. Allred, and family. (See Appendix XIV and XV).

Was assigned to labor in the South Minnesota Conference, including Minneapolis and all the western half of this state. In this Conference there are 18 missionaries, also the office staff of this mission.

After a week, in which I have been getting my bearings, I was made President of this Conference and have been laboring among the Saints of whom we have about 207 in this city; and among the business section of the city, visiting doctors and businessmen.

Have been treated in a liberal and tolerant spirit but find that men are beginning to loose faith in established creeds and in the Divine nature of Christ so that there is much skepticism abroad and many are in gross darkness. Have attended many meetings held in our church building during December and made acquaintances of many good people to whom it has been my good fortune also to speak. The Lord has been with me in this and has filled by soul with much satisfaction and joy in my labors.

My health has been good and my experiences varied.

This is the most wonderful age of the world's history and yet the present and the past will be insignificant as we experience the glories of the future. The world is moving rapidly towards the consumation of God's purposes and the establishment of the Lord's purposes in the earth.

February 1, 1926.

My labors as a missionary in Minneapolis and as President of the South Minneapolis Conference has been varied from day to day as I have visited during the day time among the business and professional men in their offices. They treat me well generally but many are in doubts and therefore cannot see the Gospel. At night our labors have been with the Saints and friends in holding Cottage Meetings in which we are meeting many honest souls.

Larger Numbers:

Our missionary force has been added unto until we have now twenty missionaries--Elders and lady missionaries--in this Conference. Our sisters are doing a great work as they can enter many homes where the brethren are refused.

During the month of January it became necessary to change our labors from the resident district to the apartment house district of the city. In this we are meeting with fair success and are more protected from the cold.

Monthly Report:

During the month of January my report shows:

Homes and offices visited	-----	200
Conversations	-----	205
Gospel conversations	-----	139
Books of Mormon sold	-----	6
Other books	-----	39
Tracts distributed	-----	326
Meetings in halls	-----	27
Meetings in cottages	-----	36

Mutual Teacher:

In these meetings I have taken an active part, being teacher in the Mutual and have been called upon to answer many questions. In it all I have enjoyed my labors immensely and have had good health for which I am very thankful.

Division of Conference:

On Monday, February 1st, 1926, this Conference was divided in which the Northeastern part of the city was made into a new conference to be known as the Park Conference with the following missionaries assigned to labor there:

Ellis Heninger of Cardston, Alberta, as President.

Elders Peterson, Call and Whitworth and Sisters Mangum and Farmer.

These brethren and sisters are taking up their abode over there thus cutting our numbers to 17 in this Conference.

Good Health of Family at Home:

I am thankful to report that my family and loved ones at home have been kept well and happy. We have had during Dec. and Jan. a most mild winter both here and in Alberta.

On Saturday, Feb. 6, 1925 I was asked to go to St. Paul, Minn. --just across the Mississippi River-- and preach the funeral sermon of a Mrs. -----, a friend of ours. I did so while the sisters and brethren furnished some good music and the people were well pleased, especially the bereaved husband. The body was placed in a crypt in the vaults of the crematory until spring when the 600 bodies thus deposited during the winter will either be buried or cremated.

Minneapolis, Minn. March 11, 1926:

The month of February has passed very rapidly. I have been kept very busy in my missionary labors--tracting most of the time among the business and professional men in their offices in the city by day and visiting among the people in their homes at night whenever opportunity afforded. We have been able to hold many cottage meetings among the people. In this I have found much pleasure. The Lord has been with us and we feel that many seeds have been sown that will yet bear fruit. We find many every day, however, whose faith in the Bible has been shaken because of the theories and teachings of men.

On Sunday, February 28, 1926 we reorganized this Branch and Sunday School. Brother J. G. Carlson, a local Elder, was made president and Elder Clarence Biglow, who has acted for 8 years, was honorably released. Bro. Joseph Fuhrer was made first and Ross Freel second Counsellors. Joseph Dunnison was made Superintendent of Sunday Schools.

Meetings were held at 7:30 on Sat. March 13 at St. Paul. At this meeting we had a report from Pres. Wm. Jensen. A talk on "The Necessity of Faith" by myself and then Elder Jos. Fielding Smith gave a doctrinal discourse on some of the teachings of Mormonism which was followed closely.

At 10 o'clock on Sunday of the 14th we assembled at our chapel in Minneapolis, including the missionaries of the South Minn., North Minn. and Park Conferences--37 in all--(28 Elders and 9 lady missionaries). The house was well filled--250 people were present.

I had charge of the meeting. Splendid music was rendered by the choir. After remarks of welcome our first speaker was Pres. Heninger of the Park Conference, followed by Pres. Wm. Jensen of the North Minn. Conference. Apostle Joseph F. Smith delivered a most interesting sermon on the doctrine of "The Need of Revelation in Our Day". He touched many points of doctrine giving what the Lord has given in the way of additional light upon these subjects. The meeting was a spiritual feast and was much enjoyed by Saints, friends, and Elders.

After meeting I had the pleasure of going to dinner with Apostle Smith at the home of Sister Della Cain, where I very much enjoyed his presence and teachings.

At 5:30 p.m. we again assembled in the front basement of the church where we held baptismal services in which 6 souls were baptized into the Church. I had the honor of officiating in this ordinance.

Pres. Rorvey was in charge of the services and after singing and prayer remarks on the importance and sacredness of this ordinance were made by Pres. J. G. Allred, all listened with keenest interest as they did to Apostle Jos. Fielding Smith who followed. After which I went into the font and baptized the following persons who were also confirmed at the same meeting:

Hous Olson, a boy
Virginia Biglow, a girl
_____ Card, a girl
Gunda Peterson, a young lady
Mrs. Larsen
Mrs. Mary Zimbeck

This was a most happy occasion for me and all present enjoyed it very much and many were very much impressed.

We went from this baptismal service to the room upstairs and held the evening session of our conference. The building was well filled, even more so than at the morning session. I was in charge and the services which were very much enjoyed and listened to with keen interest, were turned to good account. Pres. J. G. Allred was the first speaker. He delivered an impressive sermon, showing a parallel between conditions of today and anciently. Cited the mistaken spirit of:

The Sons of Jacob as regards to Joseph
King Nebuchadnezzar and the Hebrew children
Jesus and the Jews and
Joseph Smith and this generation.

Apostle Joseph Fielding Smith was the last speaker and delivered a doctrinal sermon. Spoke of the prophecies which he cited concerning the great work of the latter day and said they would all be fulfilled. This closed one of the most successful and profitable conferences ever held here and was enjoyed by all present to the fullest and will long be remembered by all present.

On Monday morning at 10 a.m. March 15, 1926 the Elders and lady missionaries of three Conferences met in a Priesthood meeting at the chapel. This was the climax of our conference. We were in session from 10 a.m. to 4 p.m. and enjoyed every minute of it. Each missionary bore testimony to the work and so fervent was the spirit that many tears were shed and all felt good. Pres. J. G. Allred gave many valuable instructions and encouragement to the missionaries.

Apostle Joseph Fielding Smith warned against teaching false doctrine and gave many valuable instructions. All were filled with a desire to return to their labors and renew their efforts with greater zeal. Thus ended one of the best conferences ever held in this mission and will redound to very much good. A wonderful feeling of brotherly love prevailed.

On Tuesday morning at 10 a.m. the missionaries of the So. Minn. Conference assembled at Mission Home and gave me a farewell testimonial in which many beautiful things were said which I very much appreciated and which I ought to use as a means of leading a better and nobler life. At the close of meeting the members of this Conference presented me with a beautiful book called Friendship with their names properly inscribed, which I prize highly. The love and devotion expressed at this meeting is one of the compensations from the labors as a missionary.

I now took a parting hand of my brethren with feelings of sadness and also of gladness, feeling that I was now enjoying to the full my missionary labors. Nevertheless my labors were over and I have earned an honorable release and am now to go east on a visit on my way home. (See Appendix XVI).

Kirtland, Ohio, March 19, 1926

Came to this place from Chicago to which I came from Minneapolis which I left on Wednesday, March 17th. This is the place of the Kirtland Temple--the first temple built by the Latter-day Saints in this dispensation. The building stands in a fair state of preservation, altho it fell into disuse for many years and today shows signs of deterioration and decay. The plaster in many places is falling from the ceiling and the glass in many windows being out. It is being used today for Sunday services by the Reorganized Church.

The building is a striking one and within and without gives evidence of superior workmanship and material and structure. The design is Gothic and Colonial (the latter at the two ends).

This building stands today as a silent and mute witness of its former glory and grandeur when the glory of the Father rested upon it and the building seemed to be on fire as the congregation shouted Hosannah to God and the Lamb and the presence of the Savior declared his acceptance of this house which the Saints in their poverty had built to His name.

I entered this once holy House and was shown thru the building by a Bishop of the Reorganized Church, named Fry, who told me what he knew of the building, which of course was limited.

I stood in meditation of the wonderful vision of the Savior Himself when he stood upon the pulpit of the temple where I then stood and also of the wonderful visions recorded in the 110 Section of the Doctrine and Covenants.

After spending about 2 hours in and around the holy structure in which I saw and felt much that made me feel grateful for the work that the Lord has done in our time and that His work is still on the earth in the valleys of the mountains. The inscription on the front of the temple, which stands on a hill and has very beautiful surroundings reads: "The House of the Lord", built by the Church of Jesus Christ of Latter-day Saints, 1834.

Reorganized Church of Jesus Christ of Latter-day Saints in succession by decision of the court, February 1880.

I also visited the home of Hyrum Smith and also of Oliver Cowdery. Also the old store of Newel K. Whitney, now used for a pool room.

I left Willoughby, the post office and railroad nearest Kirtland, and went to Painsville where I took the New York Central for Buffalo. From Buffalo I went to Niagara Falls, 22 miles

distance, arriving at 10 p.m. I went and saw that wonderful fall in the Niagara River, the greatest of its kind in the world, at night.

Niagara Falls, March 19, 1926

Remained here last night and at 7 a.m. in the morning I again visited and beheld the grandeur of the falls in the daylight; having seen them at night and also having walked over the bridge into Niagara, Ontario, Canada. Took the train to Buffalo, then to Rochester and trolley to Palmyra.

Palmyra, New York

At one o'clock I came to the Joseph Smith farm, 2 miles south of Palmyra, and met Willard Bean who is in charge. Was shown thru the home--the room where he commenced the translation of the Book of Mormon behind drawn curtains with Martin Harris as scribe. Also where he hid the records under the fireplace to preserve them. Where the angel Moroni appeared to him in the vision that occupied the greater part of the night, etc., etc.

I also visited the sacred grove where he betook himself to prayer when that greatest of all visions was given to him as a boy of 14 years of age. Brother Bean pointed out the supposed spot where this took place, now marked by two mighty trees of great size amid a forest of primeval beauty. Here I was also permitted to bow alone and offer thanks and praise to Almighty God for the great wonders and blessings that have come to God's children because of that vision and for all of his mercies to his people. After this I returned to the house and viewed the field where the father of Joseph labored when the son told him of the Vision and where the son Joseph came down the slope of the hill and the fence where he was met again by the angel.

I returned to Palmyra and was driven to the Hill Cumorah which lies south of the farm about 2 miles on the main road (left hand side) between Palmyra and Manchester. Here I met Brother Peacock who is in charge and who pointed out the spot where the records were found. I approached the hill from the east side. This is an abrupt approach and rises to a prominence above any other hill in the neighborhood, tho it is a broken country of vales and hills. The hill is of considerable length and of gradual descent on the west.

This spot is being visited by many visitors each year and I esteem it one of the greatest privileges of my life to have set foot on this sacred hill and feel in my soul the impulse of the testimony of the Prophet is true.

At night I came to Manchester and took train for Philadelphia where I arrived on Saturday morning at 7 a.m.

Philadelphia, Pa. Sat. March 20, 1926

Spent the day sightseeing in this most historic city in the U. S. Among places of interest which I visited are:

The Baldwin locomotive works where 4,000 men turn out the largest number of locomotives in the world. Saw them handle large plates of steel and shape it into boilers like as if it were paper.

The famous Liberty Hall containing old Liberty Bell where the Declaration of Independence was written and where later the Constitution of U. S. was written. The table and chair is here as well as the seats. The old building is well preserved and filled with many relics of those days.

Also visited Congressional Hall where the first Congress, the Lower and Upper Houses, were held, and where Washington and Adams took the oath of office.

Visited the Old Carpenters Hall. Also Betsy Ross Home and the room where the flag was made. Also the grave of Benjamin Franklin.

Visited the Navy yards on the Delaware River where I went aboard three ships and saw many more lying in harbor and several destroyers and some torpedo boats.

Visited the John A. Wanamaker store and heard what is said to be the largest organ in the world.

Philadelphia is a wonderful city and has many wonderful buildings, sub-railroads, driveways, and parks and historic places.

At night I came to Washington D. C. arriving at 7:05 p.m. My son-in-law Walter P. Monson met me at the station and took me to his home. My daughter, Jesina, was taken to the hospital at that very hour. At the hour of 10:30 our tension was relieved and our hearts made glad when the phone announced that Jesina had given birth to a fine 8 lb. 6 ounce baby girl.

First Grandchild born March 20, 1926

This was the climax of a most eventful day and I retired happy in the knowledge that this was our first grandchild, Walene Monson, born March 20, 1926.

Washington D. C. March 21, 1926

Today at 10 o'clock I visited Jesina in the hospital and found her doing nicely and was permitted to see my first grandchild--a beautiful baby girl. This was worth my trip to Washington.

Took a trip across the Potomac River into old Virginia. Did a little missionary work there and went into the wood which brought back old memories of the south. Visited Arlington Cemetery--a very beautiful national cemetery--where many bodies of soldiers and officers of American wars repose.

We--Lloyd L. Cullimore, my brother-in-law, next visited the navy department and saw many boats which we entered and many airplanes flying in the air. The grounds are most beautiful. Visited the monument to Washington--555 feet high--built of marble. The most impressive monument I ever visited is the Lincoln monument. So beautiful, plain and massive with the wonderful stature of Abraham Lincoln occupying the central place. The grounds are most beautiful.

Washington D. C. March 23, 1926

Today was a wonderful day of sightseeing. Visited the Pensions Bureau of the Department of the Interior. Later Lloyd took me to visit both branches of Congress. Met Representative Don B. Colton who went with us to the House of Representatives and made an explanation of the workings of the house and of the building itself.

Visited the Senate chamber and Capitol building which is a wonderful structure.

Next visited the 6 1/2 million dollar Congregational Library which I believe is the most unique and beautiful building in America; it is so classed. Saw many things of interest there. Found several Allred names of Columbus and Dayton, Ohio, also of Philadelphia, St. Louis and Nashville, Tenn.

At night visited Jesina and baby again.

Washington D. C. March 24, 1926

Today I visited the Bureau of Printing and engraving. These do all the printing for the

government and also the making of currency. It is wonderful to see the work. There are thousands of men and women, colored and white, employed in these offices. The unpleasant feature of Washington is that 1/3 of its population is colored.

I also visited the White House with a letter of introduction to Pres. Coolidge, but he was not receiving on account of the death of his father.

Was most interested in visiting the National Museum and the Smithsonian Institute.

Went to the hospital and spent some time with Jesina and the baby whom I left feeling well.

At 7:25 I left for Chicago.

Washington is a beautiful city with many parks, statues and wonderful buildings.

Chicago, Ill. March 25, 1926

Arrived in Chicago at 2:45 p.m. and spent the remainder of the day sightseeing until 11:30 at night. Chicago is a seething mass of humanity with her 3 million population. Chicago is a city of high buildings--many are above 30 and some 36 stories high.

I visited the Field Museum which to know is an education. It would take weeks to visit in any detail in this building.

Also visited the Art Institute of Chicago which is wonderful.

Visited the Tribune building which is 36 stories high on the bank of the river and Michigan Boulevard. Also the pier in Lake Michigan and saw and entered one large boat or steamer.

Visited the Chicago Theater and heard the big organ. Left at night for Montrose.

Nauvoo, Illinois, March 26, 1926

I came here this morning at 9 a.m., crossing the Mississippi River in a small launch amid strong waves from a high north, very cold wind and some snow.

Nauvoo "the Beautiful" as it was called in the early history of the Church when she had 20 thousands, is located in a most picturesque horseshoe bend of the Mississippi River, surrounded with a very fertile country, somewhat broken to the east, and dotted with evergreens and hard and soft wood timber.

The foundations of a most beautiful city were laid by the Prophet Joseph Smith and associates; but alas, its population and beauty departed with its founders when they were ruthlessly driven across the river to Montrose in the winter of 1846 and 1847. Today Nauvoo has a population of less than 1,000 and presents the appearance of a city that has once teemed with industry.

Skirting the river for its entire district is a low level, rich plain dotted with homes in a dilapidated condition. There are mostly the homes and farms of our people.

Beyond this low land is an upland or upper part of the town. Here on the highest point of this upland at a point sloping in every direction is the spot where the Nauvoo Temple was built and in which the ordinances of the House of the Lord were revealed and had for some years previous to 1846, when it was burned by our enemies and later the stone of the walls used in building many buildings in Nauvoo.

I visited this important spot now marked only by the well from which they pumped water to the baptismal font.

A Catholic school for boys and a home for Catholic Priests are made from the stone from the temple.

I secured a guide who runs the hotel and who has lived in Nauvoo over 60 years and is friendly and I visited all the homes of the following early members: Wilford Woodruff, Heber C. Kimball, Willard Richards, Sidney Rigdon, Parley P. Pratt, John Taylor (also his printing office), Brigham Young. Also the home of the Prophet and also Hyrum Smith's home. Near the home (this is his first home) of the Prophet lies the grave of Emma Smith Beamon and it is said by my guide that also in this plot are the graves of Joseph and Hyrum Smith. This I doubt.

I was shown the home built for the Prophet (his second home) in which he wrote many of the

Revelations, which contains the sacred closet upstairs as a means of escaping his enemies. This is a two story and garret house of considerable proportion and rather a splendid house for its time and was the place where many visitors were received.

One block further down the same street (Wells Street), on the very banks of the beautiful Mississippi stands the Nauvoo Mansion which the Saints were commanded to build. This is only part of the original building as the east and north wing have been taken away. The building originally designed to be three stories high never was completed before the death of the Prophet. It was very completely furnished and roofed by Emma Smith later, into whose hands this and the other two houses owned by the Prophet fell at his death. They are now in the hands of the Reorganized Church whose members in charge of these treated me well and told me much history concerning them.

After talking to several citizens all of whom have a friendly feelings towards our people, my guide drove to Carthage Jail, a distance of 22 miles.

At Carthage Jail, now in the possession of the Church, I heard the story of the last hours of the Prophet and his brother, Hyrum, who sealed their testimonies with their blood in this spot, to the shame of the name of Illinois.

The Jail is well preserved. It is a two-story stone structure well built. The lower two rooms and lean-to shanty (now replaced by a larger room) were occupied at the time of the assassination by the sheriff and his family. The upstairs, consisting of two rooms, were those occupied by the prisoners.

The building faces south. The west part of the building upstairs contained the row of cells which the brethren never occupied, but were given their liberty of the two rooms.

They were in the west room when they saw the mob coming and they rushed to the east room, the door of which is at the head of the stairs up which the mob came and shot a hole through the door, which I saw.

I was shown the blood stain very visible on the floor when the lady (Mrs. Green) rolled back the carpet which covers the spot. This is the blood of the Prophet when he was later shot. Across the room from the door is the east window from which the Prophet jumped. The hole of the old well is beneath the window where his dead body was set while a ruffian attempted to cut off his head and was prevented by a pillar of light which fixed them as dead men and they had to be carried away. All this is a wonderful testimony of God's approval of his servants.

Later I came to Keokuk and saw the wonderful dam across the Mississippi River and the electric plant thereon.

Independence, Mo. March 27, 1926

Came to Kansas City at 7:30 this morning and then by street car to Independence.

Visited the Temple grounds where the Temple of the Lord and the city of Zion is to be built in our generation.

Independence is a beautiful little town in a most beautiful country surrounded with stately oak and other trees--located about 12 miles from Kansas City.

The old Temple block--consisting originally of 80 acres--is now divided in ownership between the Church of Jesus Christ of Latter-day Saints; the Reorganized Church and the Hedrickite Church. The latter church owning the larger part of the center of the ground or what is regarded as the temple ground proper on which they have a white frame church in which they meet on Sundays and which is located but a few rods from the spot where the Temple of the Lord is to be built.

Across the road from this church is a stone structure owned as a place of worship by the Reorganized Church who are the majority of the present population of Independence today but who are at present badly divided in church matters, and whom many predict will almost be the final rock on which they will wreck their faith.

I talked with several members of this church and found them not so bitter in feelings as formerly and a little in doubts as to the stand of their church.

Our Church has a nice church and printing press on the Temple ground.

I found Pres. S. O. Bennion and about 40 Elders in conference session and after their meeting I had dinner with them in the basement of the church, which was served by the Relief Society of Independence.

I later visited the old log Court House still in a good state of preservation in Independence. This is where the Prophet Joseph was tried and acquitted several times.

At 2 p.m. I returned by bus to Kansas City. The temple grounds and surrounding country are beautiful and when the time comes and the Lord speaks I hope the faithful saints are ready to return and build that city and glorify that land with the glory of their faithful labors in building that city and Temple; which shall be the pride of the people of God and the admiration of all the world.

The Lord is preparing the conditions and the people at home and abroad for that event. May He hasten the time and may we be ready and worthy for that labor.

At 3 p.m. I took bus for Liberty where I landed at the Court House in the center of the little town of Liberty, which is quite a nice county city with paved walks and modern homes. After a little searching I found the old Mormon jail (Liberty is about 25 miles from Kansas City) as it is called there. Here it was that the Prophet Joseph and Parley P. Pratt and others were confined for many months and during which they were forced to sleep and where they were taunted with vile stories and boasted outrages committed by the men on the defenseless Saints.

It was upon one of these occasions that Joseph arose in his majesty and power and rebuked the guard and they quailed at his feet.

The prisoners were even offered human flesh to eat.

It was while in this dungeon that Joseph cried to the Lord and in answer the Lord gave that most wonderful revelation the 121 Section of D. & C.

The old jail today forms the foundation of a house which was built over it and is now owned by Mr. Budd Fischer. I found this man in town after some search and who gladly returned to his home with me from his garage and showed me the jail as it stands under his house. This is another silent witness of God's purposes in the earth and which it seems that he has caused such men as Mr. Fischer to preserve as such a witness.

I found the jail well preserved. The walls are of stone and very thick. The south, west and north walls seem to be as the original. The east wall has been removed and the basement extended to a considerable larger size. The jail originally was one room with a door on the east which street it faced. It has but one small window making it, as the Editor of the Liberty Tribune said to me, a veritable dungeon.

The floor of the jail was covered with flat rock about 5 inches in width and rest on the floor as they did then as far as the jail originally extended.

Mr. Fischer explained the history of the building to me and what he understood about our people. He was very friendly and expressed a desire to obtain a brief history of our Church for his own information; also tracts that he could use for distribution to visitors; all of which I promised to have sent to him.

Later I visited the Editor of the Liberty Tribune who was very friendly and promised to send me a picture of the jail when one was taken.

I conversed with several citizens showing how wonderfully the attitude of this town and state has changed toward our people. One old citizen told me that the reported treatment of Joseph and others in this jail had been greatly exaggerated. When I asked him how he knew that this was the case he said that he had talked with some of the men who were there. I said, "We will leave that with the great Judge of All to decide."

Later I returned to Kansas City and took the Union Pacific R. R. for Denver where I arrived on the 28th at noon (Sunday) and went immediately to the Mission Home and met about 40 missionaries, including Pres. John M. Knight and family, to whose home I went for dinner and a pleasant visit until 4 p.m. when I took D & R. G. R. R. for Salt Lake City passing through the noted Royal Gorge and Tennessee Pass. Arrived in Salt Lake City at 9:30 and found Father and Mother well and dear old Utah with her inspiring mountains as inspiring as ever.

I have travelled over 5,000 miles since I left Minneapolis, Minn. and seen much that has a deep impression upon me for which I feel very grateful.

I am now to experience the climax of my missionary labors--the attendance of the General Conference of the Church. After which I shall be very happy to again enjoy the association of my home and family.

Later I arrived at my home in Raymond, Alberta, Canada and found my family well and most happy to find me well and safely at home again. Travel as you will the world around surely there is no place so sweet as home, especially to one who has a knowledge of God's plan of salvation.

CHAPTER XVI

THE INTERVENING YEARS

APRIL 1926

to

NOVEMBER 1931

APRIL 1926 -----THE INTERVENING YEARS-----November 1931

The years that intervene from the date above given--the fore part of April 1926 to the year of November 1931--more than five in number, were spent in the discharge of the duties and responsibilities of life--including the making of an honest living from the labors on the soil and the discharge and performance of my duties in this Church which God has restored in his mercy in our day and generation.

My duties and activities in the Church during this period have included that of a Ward teacher for many years. President of Seventy (the 145 quorum), Superintendent of Seminary work in the Taylor Stake. Teacher for the past four years in the Sunday School in the parent's class.

In civic matters I have held the duties and position of trustee for the Raymond School district (700) for a period of 3 terms or 6 years. Besides these public duties and that of a husband and parent, I have labored daily upon our farm of 320 acres four miles south of Raymond and which we have owned and successfully and profitably operated since 1903 in raising of wheat and other grains for market, as well as livestock including registered Rambouillet sheep. These I have raised since the year 1918 with considerable success.

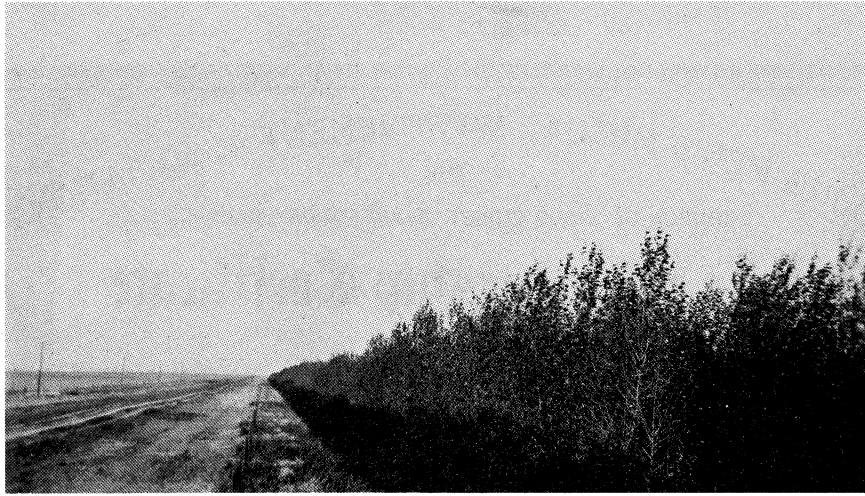
During these years we have been greatly blessed in basket and in store. The Church has greatly grown in numbers and in favor among the nations. Prejudice has been dispelled and the world is becoming more tolerant towards the Latter-day Saints. The Lord is pouring out His Spirit upon all flesh and as a result all nations are enlightened and have advanced to a stage of wonderful development.

It has been during this period that David, my son, has performed a two year mission to Samoa, going out in December 1926 (?) and returning in Dec. 1928 and at once entering the B. Y. University at Provo, returning home in April 1929.

It was in June, 1930 that our daughter Kate was married in the Alberta Temple to Lester B. Whetten of Provo.

In November 1931 we are blessed with nine living children, all of whom are well and in every way honorable and worthy the good name they bear. This has been the result largely of the influence and faithful labors and motherly spirit of my devoted wife and mother, Edna B. Allred.

Let it be mentioned here that the year 1931 was one of the direst years we have ever witnessed; there being scarcely any rainfall all summer and crops were exceedingly light and prices very low. Wheat sold at 35 cents a bushel for No. 1, locally, and all other farm commodities selling at ridiculously low prices. This was a result of a world wide depression which is holding all nations in its grip and has done so for about 12 months previous to November 1931. As a result of our conditions hundreds are out of work and the cry of want is far and wide while the necessities of life are abundant upon every hand, but with little available money in the hands of the working people.



Windbreak trees planted on the J. U. Allred farm in Raymond in 1926

YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATIONS
OF THE
CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

Life Membership Certificate

This Certifies that J. W. ALRED of RAYMOND FIRST Ward,
TAYLOR Stake, having paid the sum of Five Dollars into the LIFE
MEMBERSHIP FUND, is hereby declared a Life Member of the Young Men's Mutual
Improvement Associations of the Church of Jesus Christ of Latter-day Saints.

In Testimony Whereof, we have hereunto set our hands at Salt Lake City, Utah,

this FIFTH day of SEPTEMBER A. D., 19 28

General Superintendency P. M. M. I. A.

No. 6125

By

George Albert Smith
General Secretary
General Superintendent

Life Membership Certificate in YMMIA signed by George Albert Smith in 1928

CHAPTER XVII

SPECIAL MISSIONARY AMONG MY OWN KINDRED

November 16, 1931

to

March 17, 1932

also

SUMMARY OF LABORS OF THE SUMMER OF 1932

SPECIAL MISSIONARY AMONG MY OWN KINDRED

On November 16, 1931 I left my home in Raymond, Alberta and travelled by car to Salt Lake City, Utah where on December 5th I was set apart and blessed by Apostle Melvin J. Ballard for a mission to the Southern and Southeastern States to labor as a special missionary among my own kindred and especially to gather family history and genealogy.

Apostle Ballard gave me a fine blessing and promised me that I should go in peace and return in safety and should be blessed to obtain a record of my people. Having made preparation I left Salt Lake City by bus with a through ticket to Ashboro, N. C. and arrived there on December 17, 1931 at 3:30 p. m.

After a pleasant journey of 24 hours by Union Pacific bus I came to Denver, Colorado where I stopped over night and located some Allreds' and then continued on Tuesday, December 8, through Colorado to Kansas and across that prosperous state to Kansas City. Here I located some more Allreds and recorded their names on our sheets in my family loose-leaf record.

The next morning I went out to Independence, Mo. and visited the headquarters of the Central States Mission including the Zion's Printing Press. Also spent some time in visiting the Temple lot where upon the temple of the New Jerusalem is to be built.

This lot, which the Lord designated as the sight of His Temple to be built in this generation, originally consisted of about 80 acres of land and is possessed or held by the Reorganized Church, the church calling themselves the Church of Christ and the Church of Jesus Christ of Latter-day Saints upon which the headquarters of the mission stands.

The Reorganized Church have built a large unfurnished building upon this lot which they now call an Auditorium and which has nearly bankrupt this organization and also divided them. The Church of Christ commenced what they called the temple two years ago and got as far as the foundations, which are now caving in and which cost, disrupted and divided the church badly. Both of these churches are trying to do something and they do not know what nor how. They haven't the authority to go ahead.

I left them after hearing their stories, feeling grateful for the knowledge which I have of God's work and for a belief and faith that His purposes will be fulfilled concerning this place; but how it will be accomplished I do not know.

The city of Independence is a beautiful, prosperous, clean city with many beautiful homes and public buildings and many fine lawns and stately trees with the air like a summer's day. It will take a miracle to redeem Jackson county.

Later in the afternoon I went to Odessa, Mo. where I found the lone widow of Wm. Henry Allred, now deceased, who is the last, except one, of her own sons to bear the name of John Allred, who is a brother of my grandfather P. Harvey Allred. Surely obedience to this Church brings the blessings of heaven upon our heads. This man left the Church in the early days of Missouri. Mrs. Wm. Allred, his widow, however says that he never belonged but all his days was a member of the Church of Christ (Campbellite).

Rode all night and the next morning (Sat. Dec. 12, 1931) came to St. Louis, Mo. and spent the day seeking for the descendents of Mary Calvert, wife of Isaac Allred, my great, great, grandfather among the Calverts of St. Louis, of whom they are many. Was disappointed in finding that they had no family organization and no information at hand to give me.

Sunday the 13th of December I spent at the headquarters of the St. Louis Conference with the Elders there. Visited Sunday School in the morning and spoke to a fair-sized audience at night held in our Chapel in St. Louis. In the afternoon I visited more Allreds and obtained their histories.

Monday morning I left St. Louis by bus and travelled to Knoxville, coming by Louisville where I stayed all night and came to Knoxville next day. In Louisville I visited the headquarters of the East Central States Mission but found Pres. Jones of that mission away in North Carolina. At Knoxville I visited Prof. C. E. Allred who promised to help in this work, also two families of Allreds with whom I held meetings and made friends. (See Appendix XVIII).

From Knoxville, Tenn. I came to Ashville, N. C., the end of my ticket; later took a bus for Mt. Airy, N. C. where I arrived at 12 o'clock at night and went to a hotel.

On Friday Dec. 18th, I visited Mr. D. L. Kiatt, lawyer at Mt. Airy, who promised to make a survey of the court records of that county. This man is a live member of the Church. Visited some Allreds and then came to Greenboro on my way to Randolph county.

Saturday morning I left Greenboro, N. C. and visited and searched all day for a record of one, Dr. Grey, whose mother was an Allred, only to find that the history that he had written had been carelessly burned. Visited Max Allred, a merchant, at Clamax and then came to Randolph, visiting Julian Allred on the way.

Ashboro, Randolph County, N. C. Sunday, Dec. 20, 1931

(In Randolph County, N. C. from whence our forefathers came and which has many by the name of Allred).

Having come to this place at 11 p.m. last night I came to the hotel and remained all night, very tired. I have found the people of this state very kind and considerate of a stranger and quite free of conversation and willing to listen to an explanation of the Gospel if properly and carefully presented.

Arose and fasted all day and sought the Lord to come to my aid in so big a task as I find before me. Attended the services in the Methodist Church and visited several Allreds and learned what I could about our ancestors. Was disappointed, however, in finding up to the present nothing written and no family organization. Did considerable writing. I am hopeful that something of written documents can be found which will help in this big job. Will trust to that end and hope the Lord will aid me.

Ashboro, N. C. Dec. 23, 1931

Spent the past two days searching records and seeking information among people of this County. Was not able to obtain much because of meager records and little data. The weather was like spring. At night I left for Burlington via of Greensboro.

This was the birthday of the Prophet Joseph Smith.

Burlington, N. C. Dec. 24, 1931

Came here from Greenboro and went out to Hopevale to the home of Bro. Jas. Smith where I was made welcome.

Burlington, N. C. Dec. 25, 1931

Christmas broke bright and clear with only a white frost on the ground. I found myself at the home of Bro. Smith, presiding Elder of a small branch of the Church here and at Burlington. Spent the day quietly with the Smith family in the midst of the deep forests of North Carolina about 3,000 miles from home. Notwithstanding my welcome and kind treatment it was a rather lonely Christmas spent away from my family in a land where I was a stranger.

This is a time in N. C. for everybody to eat and many to drink a plenty; for the gathering of friends and many visits and many toy pistols and caps, which sound very much like gunshots.

Saturday, Dec. 26, 1931

Spent the day in going to Burlington and going to Graham Court House but found no records available. Held a meeting in a private home at night.

Sunday, Dec. 27, 1931

Attended a meeting in which I spoke in the morning, held at the private home of Mrs. Smiths in Burlington. Later in the day I was taken out to Union Ridge in Caswell where I held another meeting with about 30 people in the old home of Bro. Staurock, now deceased, who was one of the first members years ago of this Church. The people, many of whom were not members, were very much interested.

Monday, Dec. 28 to Wed. Dec. 30, 1931

Went to the home of Hyrum Allred and took him to the home of his brother, David, both men above 60 years, and spent several hours with them and obtained their history. Also visited their brother, Thomas, and at night visited in one house--James Allred--the 6 sons of David Allred and their wives with whom I held a meeting to which they gave close attention to what I had to say but who also manifest by their spirit that they are good Methodists and do not want to be changed. Spent the following day in visiting with Allreds.

Came back to Burlington and visited the Court Records at Graham, the County seat, and also the library at the public or high school.

Burlington, N. C. January 1st, 1932

The New Year dawned bright and clear and most beautiful, although there had been a heavy rain during the night.

Commenced the day at the home of Mr. Rugg, who is not a member but who had a wife who was an exceptionally fine member, who died last March and whose life is reflected in the three fine daughters whom she has left behind and who are members.

Though far from my loved ones and not having received mail recently I felt to greatly rejoice in the many blessings which our Father has had over me and mine during the past year and in my present call and responsibilities before Him. After my morning devotions to the Lord I left and went into the country about 7 miles, by means of a ride which I caught, to the home of Dr. Witsell an ex-teacher and professor, whom I spent about 2 hours in conversation on history of early families and conditions in early North Carolina with whom he is very conversant.

Found that there were 111 Allreds in the United States according to U. S. first Federal Census, all of whom, except two,--one in Mass. and the other in S. C.--were in Randolph County, N. C. According to N. C. records for the same year there were 17 people in Randolph in 1790. To search out these and to obtain their records is my task for the coming year. Stayed at Ernest Allred's at night.

Burlington, Jan. 2, 1932

Went to the old town of Alamence and found Handy Allred, who heads the Allred family organization here, and obtained his history which was disappointingly small. Got his history of his own family

and went with him to the monument of Alamance, about 4 miles from Alamance, which was erected to the memory of the Regulars who fought the British officials on May 16, 1771; which was the first battle and which saw the first bloodshed of the American Revolution. This was 5 years before the Revolution.

John Alrid, who was our forefather fought in this battle. William Alrid, Senior, and William Alrid, Jr. were also Regulars.

Came back to Burlington and stayed at Ruggs at night.

Comment: Since I have come to Burlington two banks have failed and much dissatisfaction and distrust prevails and much censure given to the government for the bank failures and times of exceeding depression which prevails. The whole nation and all nations are effected; especially the tillers of the soil, whose prices for their products have been depressed beyond the power of endurance. In this district, which is the chief tobacco producing district of the state, tobacco--which at times past has sold for as high as \$1.50 per lb. is at present bringing but 6¢ per lb.

Burlington, N. C. Jan. 3rd to 7th, 1932

These days were spent in research work including a revisit back to Randolph County in the company of Handy C. Allred, who is president of the Allred family organization here in Caswell County and who hold annually family reunions in September, but who have no written records. He was able to give me but little information, except one old letter written in 1843 by Wm. Allred and his wife, Patience Julian, to their son, Elijah and Sarah in Texas.

In Randolph County Court House we found a number of wills of the early Allreds which were valuable, especially the one of Thomas Allred made in November 8th, 1809 in which his children are mentioned as follows: James, William, Elias, John, Eli, Rachel (Brown) Elizabeth (Jones) Moses and Levi. These hold peculiar interest because they are my direct descendants through William, who was the father of Isaac, who was the father of Paulinas Harvey, who was the father of James H. my father.

While on this two day journey we found the wills of several lines of Allreds in Randolph to unite which in historical relationship and to seek out the descendants of Thomas Allred is my task and it is a big one.

I gathered much valuable information by visiting all the old men that I could find in an attempt to unite the families in their order.

Later returned to Burlington and later came to Hillsboro and later to Durham and thence out to Oxford near the Virginia line and visited one day and two nights with Rev. B. C. Allred. Obtained his records, received much valuable information, as he is 83 years old. Was treated fine. Taught him and his household. Left them a Book of Mormon and left them friendly with an invitation to return.

Sat. Jan. 9 to Thurs. Jan. 13, 1932

Came by bus from Oxford back to Durham--a city of 5,500 people containing many colored and a great tobacco center. Visited the great Duke University, one of the finest University buildings and grounds in the South, where I spent the day in the library seeking Allred history.

Several days of rain, but no snow and mild weather. Received letters from home. Met Pres. Lewis Humphries and remained at the Mormon headquarters in the Church basement all night and Sunday.

Today, Sunday, is my father's 83rd birthday. I had written him several days ago. It was a beautiful day.

Fasted and attended the Mormon Sunday School and Officers class. Afterwards was given a dinner at the home of a member. At night I spoke and the Lord blessed me and the people enjoyed same. The weather was most beautiful.

This morning I visited one of the big plants of the Chesterfield cigarette manufacturing company and was shown through their large plant by the Superintendent, which privilege is not granted

generally to strangers.

The sight of their big plant in full operation was wonderful. This state manufactures about two-thirds of all the cigarettes in the U. S. I saw machines which takes in the raw tobacco and the paper and makes them into cigarettes at the rate of 700 per minute and there were many of these machines at work and hundreds of workers. I also visited some of the great warehouses and saw them receive and sell tobacco by auction.

This factory or company turns out 150,000,000 cigarettes in every 24 hours. These are eagerly consumed by the public at an expense which is larger in dollars than all the money spent on education in U. S. What is more it is a tremendous loss to our manhood and intellectual and physical forces.

Monday afternoon I went to the State Capitol of North Carolina--Rawleigh--named after Sir Walter Rawleigh, where I found many historic buildings including the old State building which was such a prominent center during the Civil War. Also many statues of Southern heroes. Here is to be seen many fine lawns and trees and grass and flowers, some in bloom and the weather--unprecedented--like spring. Spent the night at a family of Saints who were very poor and in a Negro portion of the city. About one-half of Rawleigh is colored and very poor but happy.

Spent Tue. Wed. and Thursday searching records of land transfers, deeds, marriage bonds and wills in search of history for the Allred name. Left at 9 o'clock at night for Burlington, arriving at 11 o'clock at night and staying at Bro. Stansbecks. Got my mail from Buell and home stating all was well.

My heart was somewhat sad and my feelings disturbed for I felt while I was in my bed in my hotel in Rawleigh at about 10:30 at night that my father, James Allred, whom I had left well in Salt Lake City a few weeks before, had at that time passed away. This feeling grew upon me until I prayed for the Lord to comfort me and bless all at home. Feelings of depression filled my heart all day on Friday in my journey to Greensboro.

Greensboro, N. C. Friday, Jan. 14 thru Sat. Jan. 15 1932

Came here on Friday and searched the records in the Court House for the second time. I was rewarded by finding the title to land held by Solomon and Mary Allred which they had secured from Lord Grenville back in 1856 ? (Question mark is father's)

In the afternoon I visited Lawyer M. F. Douglass, who is a grandson of Stephen A. Douglass, whom the Prophet spoke to in his famous prophecy. I found him friendly and won his confidence and he showed me much correspondence between his grandfather and Joseph Smith written in the latter's handwriting or signature and which with what Brigham Young had also written was most interesting. We discussed the case of Stephen A. Douglass and I felt that he, Mr. M. F. Douglass, felt that God's prophet and his word had been vindicated and his grandfather died a disappointed, broken-hearted man. All of which I clearly recited to him. Mr. Douglass and his brother here and their families are all Catholics, but have a respect for the Latter-day Saints. He showed me complete copies of the Deseret News for the year 1852-3-4 sent to Stephen A. Douglass by Pres. Young. It was an interesting and very profitable interview, ending with an invitation for me to return. Spent the night at the home of Sam Allred, 70 years old, in Summerfield.

Saturday I came to this place (Mt. Airy) by free ride--walking and by train. Stayed at the James Monroe Hiatt home who presides in this branch who own their own Meeting House and who have about 150 members in the Church.

Mt. Airy, Sunday Jan. 16 to Sunday, Jan. 21st 1932

Fasted and went to Sunday School. Assisted in the Sacrament and spoke briefly and after dinner went to the home of Joseph Vestel Allred where I spent about 3 hours and obtained some additional information.

At night spoke to the people for about one hour. Told them that I did not feel right because of my feelings of my father and that I would feel better when I received my mail again. The Lord, however, was with me.

Spent the day in searching record.

(Greensboro) Spent the day after coming here from Mt. Airy in searching for history.

(Ashboro) Came to Ashboro and spent two days more on the records looking for Allreds and copied more wills and seeking for Mrs. Mary A. Jones, who was born 1840, the daughter of Claiborn Allred, whom I afterwards found near Liberty, but who could give me little more than what I had.

Spent the week in Randolph County and came Saturday night to the home of Joe Patterson whose mother was an Allred, where I gained much information, also learned that the Allreds, Thomas, lived on his land and were in this neighborhood.

Sunday, Jan. 21 to Saturday, Jan. 30, 1932

Spent the day fasting and doing history gathering. Went to Sunday School at Patterson Grove church. About 15 present. Primitive conditions prevailed. I spoke to them and later visited the old cemetery now called Patterson Grove but formerly called the old Allred cemetery, where there are many graves unmarked and which, if they could speak, would tell us the history of many of our ancestry. Later visited the Richardson cemetery where there are many graves of people who lived before the War (Rebellion) and some before the Revolutionary War. This was on land upon which my people lived but whose descendants I have not been able to locate.

Have, however, identified and obtained the lines of two brothers who were of original stock--John Allred and William his brother--who were also brothers of Thomas, my line.

Came later to Ashboro.

Spent the day in Ashboro and in the country.

Came to Millboro and visited Dennis Allred and J. A. Patterson on Allred history from whom I obtained much information and spent two days obtaining and recording information.

(Wed) Gathering information and visiting cemeteries.

Visited Cicero Trogden, an old bachelor over 70 years old, whom I found in squallor and filth--a good example of a man who has wasted his life. Later visited Milton Allred and family and later James Henry Allred at Cedar Falls and at night came to the home of Sherman Allred with his three marriageable sons who entertained me for the night. They are singers and promised to later sing a song and dedicate it to me over the radio from Greensboro.

(Thur) Went to Climax, visited Robert Allred, remained all night.

(Fri) Visited Allreds here today. One man, named Harvey, who was very anxious to have me stay longer with them as were all those whom I have visited this week. Could spend much more time than I did.

Came to Ashboro; received my mail and took bus to High Point and spent night with Postmaster York of H. P.

Found little here and went to Salisbury and went thru the county records but found no Allred history. Went later to Troy and made a re-search there into Montgomery County where I spent the night.

Sunday, Jan. 31 to Sat. Feb. 6, 1932

Arose early in Montgomery and fasting took the highway early in the morning and caught a

ride back into Randolph County into Randelman and labored all day among Allreds in an effort to connect these people with Thomas Allred, my ancestor. My work of the day ended when I went back as far as Walker Allred and his brother Thomas. I came to Ashboro to the home of Norman Allred where I stayed for the night.

Spent Monday, Tue. and Wed. seeking among the descendants of Walker Allred, born 1797, in an effort to get all their records and also to connect him with some of the original stock in which I was not successful as far as finding his father was concerned. This took me to Randelman, then to High Point and to Winston Salem. Returned to Ashboro Wednesday and then I made a trip to Red Cross and Liberty seeking the history of Jesse Allred, born about 1796, but was not successful in connecting him with any of the original stock.

(Fri) Again visited the Patterson Grove cemetery where I obtained more information and offered a prayer of dedication to those who sleep there and elsewhere in the various cemeteries where I had visited. Visited again my good friend Jos. Patterson who helped me much and later brought me to Ashboro and helped me with as much information and help as any man or more than any man whom I have met.

Earlier in the day as I walked on my way to Jos. Pattersons' I visited old Sandy Creek which is the second oldest church building in North Carolina and is still being used by the Primitive or Hardshelled Baptist. This old church, beside of the new, is the place where the Regulars used to assemble and muster before the Revolutionary War. The old cemetery there contains many an old grave which is marked by unlettered stones which if they could speak would reveal the history of our ancestry of Revolutionary days and beyond. There are many of these graves now over grown with grass and brush. Later came to Ashboro. Visited the cemetery.

(Sat.) Went today and spent hours with Mrs. Victoria Hamblin, a granddaughter of Aaron Allred, who gave me much information and helped me to interpret the names that I had gathered from the cemetery. Later came to Ashboro and stayed with Norman Allred who was very kind to me.

Ashboro, Sunday Feb. 7 to Thursday, Feb. 11, 1932

Fasted and spent the day from 9 o'clock until 5 p.m. in writing up my past records and completing my records.

In the evening I visited Wm. Branson Allred and spoke to him through a speaking trumpet.

(Mon.) Arose early and wrote a number of letters and completed my records. Later, 3:30 p.m., I took a bus for Rockingham, Moore County to continue my research there; leaving Ashboro for the last time and Randolph County where I have spent nearly two months and have gathered the history of the descendants of William and John Allred who came here at a very early date from out of old England. Left with a rather reluctant feeling.

I am now seeking other names and lines.

Came here (Rockingham, N. C.) at 7 o'clock and went to the home of John Allred, son of Meloid, who came from Rockingham, North Carolina and who has lived here for 40 years. Spent the night with this man and taught him and sang songs for him.

(Rockingham, Richmond County) Spent Tuesday, Feb. 9th searching Court House records. Found the old land titles of John, Johnathan and William Allred going back to 1797.

Later in the day went into the country and found Jeter Allred with whom I spent the night.

(John Allred)(Wed.) In company with Jeter Allred I visited the old homesteads and burial grounds of John Allred, son Joseph of John of original stock and also of John's son Isaac, both of whom died in Richmond County and were buried on their own homestead. Their history I obtained. Later

I came back to Rockingham and took bus for Columbia, capitol of South Carolina. My work in North Carolina is now closed, unless I return.

(Columbus, S. C.) Arrived in Columbus, S. C. at about 4 o'clock. Spent the night there visiting late in the evening their rather remarkable State Capitol Building, located on a point of eminence at the head of Main street surrounded by most beautiful grounds and monuments. This building, built of white granite before it was shelled by Sherman's army, and bears evidence of five shell shots in the side indicated by five stars.

I visited the House of Representatives in session at night and was seated in the center of the House of Representatives during a part of one of its sessions near the Speaker of the House where I soon made the acquaintance of several members who were very friendly and plied me with many questions about the Mormons and Alberta. Saw much to impress me that many improvements can be made in our Legislatures.

(Thur.) Went to the State Capitol building of South Carolina early this morning and searched for records and found that at an early date South Carolina had Allreds who seemed to have moved on, I found upon inquiry.

The building is surrounded by many statues and inscriptions. In the hall near the front door is shaprenal setting forth the declaration of the State of South Carolina dissolving its connections with the Union and declaring succession.

Here are some of the monuments located on the North Plaza of the State house grounds is the Confederate Monument erected by the women of South Carolina. The inscription...North side: This monument perpetuates the memory of those who true to the instincts of their birth, faithful to the teachings of their fathers, constant in their love for the state, died in the performance of their duty. Who have glorified a fallen cause by the simple manhood of their living and patient endurance of suffering and the heroism of death and who in the dark hours of imprisonment; in the hopelessness of the hospital; in the sharp agony of the field; found support and consolation in the relief that at home they would not be forgotten.

On the South side these words appear:

"Let the stranger who may at future times read this inscription recognize that these were men whom power could not corrupt; whom death could not terrify; whom defeat could not dishonor; and let their virtues plead for just judgment of the cause in which they perished. Let the South Carolinians of another generation remember that the state taught them how to live and how to die and that from her broken fortunes she has preserved for her children the priceless treasures of their memories. Teaching all who may claim the same birthright that truth, courage and patriotism endure forever.

The Women's Monument near the south entrance to State House: To the memory of the Women of the Confederacy 1861-65. Reared by the men of their state 1809-11.

"In this monument, generations unborn shall hear the voice of a grateful people testifying to the sublime devotion of the women of South Carolina in their country's need; their unconquerable spirit strengthened the thin lines of gray; their tender care was solace to the stricken. Reverence for God and an unfaltering faith in a righteous cause inspired heroism that survived the immolation of sons and courage that bore the agony of suspense and the shock of disaster.

The tragedy of the Confederacy may be forgotten but the fruits of the noble service of daughters of the South are our perpetual heritage.

West Side:

When reverses followed victories
When want displaced plenty
When mourning for the flower of Southern manhood
Darkened countless homes
When government tottered and chaos threatened

The woman were steadfast and unafraid
They were
Unchanged in their devotions
Unshaken in their patriotism
Unwearied in ministrations
Uncomplaining in sacrifices
Splendid in fortitude
They strove while they wept
In the rebuilding after the desolation
Their virtues stood
As the supreme citadel
With strong towers of faith and hope
Around which civilization rallied and triumphed.

North Side:

At clouded dawn of peace
They faced the future
Undismayed by problems
and fearless of trials
In loving effort to heal
their country's wounds
And with conviction
that from the ashes of ruin
Would come resurrection of truth
With glorious vindication.

Fri. Sat. and Sun. Feb. 12, 13, and 14, 1932

Spent these days in Atlanta, Ga. to which city I came on Thursday night. Stayed with the Elders at the Mission Home, where I met Pres. Chas. A. Callis and his good wife.

Friday and Saturday was spent in Capitol Building in commencing my research work of the Allreds of Georgia and their history. Sunday I was a speaker at the Mission headquarters.

Atlanta, Ga. Feb. 15 to Sat. Feb. 20, 1932

Spent the day in visiting Libraries and doing research work. Visited Merian Washington Allred at 22 Anniston St., Atlanta. Tue., Wed., and Thur., Feb. 16, 17, 18, I spent in visiting Allreds, gathering records in Pickens and Cherokee Counties. Found the records of many Allreds, especially of the name Elias Allred of whom there were 6 of this name at one time in Pickens County.

Left Atlanta at 2 p.m. for Savannah, where I arrived at 11 p.m., 300 miles by courtesy of Pat Allred.

Spent the day in research in the records of this old city. Found some Allreds in this city.

Sunday, Feb. 21 to Sat. Feb 27, 1932

Went to the L.D.S. Sunday School where they have a nice Sunday School and Branch and where there are two lady missionaries laboring.

(Saw the mighty Atlantic). In the afternoon I took a bus and went down to Tibie a place on the seashore and stood on the seashore and beheld for the first time in my life a first-hand vision of

the mighty Atlantic. It was a great sight. The breakers rolled high, rain descended and dark black clouds rested upon the troubled waters. This was a great experience for me--to play on the shore, drink of its waters and to listen to the majestic sound of this, the father of waters.

Later I returned and spoke the entire time at the meeting at night.

Arose early and left by bus for Barnwell, South Carolina in search of Allreds. Found evidence that our people had many years before been in that State but had moved away. Came at night by bus and train to Augusta, Ga.

Found the will of Solomon Allred on record but no Allreds left in that county. Came later into Warren County where I found the records or descendents of James Allred and John and William whose records I hunted for through three adjoining counties for two days.

I visited near Gibson, Warren County, two out of the surviving 6 daughters of American Revolutionary soldiers named Mary and Sarah Pool--daughters of Henry Pool a revolutionary veteran. Mary, aged 90, her sister aged 88. Mary says her father was 90 years old when she was born and that he died at 92. Her oldest was 60 years old when she was born.

When in Savannah I visited Christ Church built in 1748 and still in use with the fount for sprinkling in which church John Wesley held what is believed to be the oldest Sunday School in America.

(Thur. & Fri.) These days I spent in Banks and Franklin Counties. Returning to Atlanta on Saturday morning and obtained mail from my wife and brother Buell.

(Sat.) Spent in research in Atlanta.

Sunday Feb. 28 to Sat. March 5, 1932

Attended Sunday School in L.D.S. Church. Was the speaker.

In afternoon I did research work and at night attended meeting and heard Pres. Callis give a fine talk.

Spent the day in more research work in the libraries.

Went with Otis Allred and his wife to a place in Ala. 175 miles from Atlanta and about 50 miles from Columbus, where we found several families of Allreds.

(Wed.) I left Atlanta, Ga. at 4 o'clock for the last time and came by bus to Carrolton, Carrol County, Georgia, where I searched records for Allreds but found none in this county and later came to Cedartown, Ga. where there were a number of Allreds and where I stayed two nights.

(Cartersville) Came here late last night and stayed with Spear Allred who is poor in memory and in this world's goods and who added but little to what I already had.

(Chattanooga, Tenn.) Came here at 5 o'clock from Rome, Ga. where I spent the night in a hotel.

Chattanooga, Tenn. Sunday March 6, to March 8, 1932

Today was Fast Day. Observing same I went to 26 1/2 East Main street and met with the L.D.S. Sunday School where I found about 18 present, including two Elders--a struggling Branch to keep alive.

At night about 36 people were present when I spoke to them following their regular testimony meeting in which nearly all spoke and bore a faithful testimony. Many of our members here are poor and several out of work and many in the city of Chattanooga are in need of assistance.

At this meeting I found two Garrett girls who remembered me from my missionary days in

Tennessee 32 years ago and also remembered Odessa, my sister.

Arose early, made a search of the records but found nothing. Later visited with the Elders.

Look-Out Mountain--a place of much interest because of its prominence in the Civil War battle. Above the clouds from the top of this mountain 6 states--Ky., Va., N. C., S. C., Ga., and Ala. can be seen. The cable railroad running to the top of this mountain has an incline of 77%.

Later I arranged for my transportation to Salt Lake City, Utah and came as far as Decator, Ala. where I took a branch train to Lewisburg near Farmington, Marshall County, Tenn. where I came at 11 o'clock at night and passed the remainder of the night in the waiting room.

Arose, or rather emerged, early from a hard seat in the railroad station and went to the Court House and when it opened searched the records and the county in vain for Allreds. Later went to Pulaski and made a search. In this county (Giles) there are some Allreds but they came from Ala. Later I came to Decator, Ala. where I took the train at 12:40 a.m. for Memphis, where I arrived at 6 a.m.

Raymond, Alberta, Canada, March 17, 1932

I arrived home on the above date and found my family all well, and greatly rejoicing at my return home after an absence of about 3 1/2 months in my research work on the Allred lines. My labors took me through about 22 states of the U. S. and resulted in the obtaining and recording in Family Groups of about 1500 Allred and kindred names. These were gathered mostly from the states of North Carolina and Georgia. All these labors I very much enjoyed and have appreciated, and know that the Lord has abundantly blessed me and ministered to me on every hand as well as being very kind to my family.

The remainder of my journey from Tennessee to Alberta was made without incident including a short visit with parents and loved ones in Salt Lake City and Utah.

After my return home I made a complete report of my labors to the Allred Genealogical Society of my labors. The cost of which was \$300.00.

SUMMARY OF LABORS OF THE SUMMER OF 1932

I was engaged very busily during the summer with preparation, planting and harvesting of our usual crop and acreage.

The summer was another dry one and lacked moisture during especially the later part and as a result our wheat crop was under the average--yielding about 15 bushels to the acre. The prices of all farm products were even much more disappointing.

Wheat brought a harvest time 30¢ per bushel net to grower and later dropped to 22¢ per bushel! This was a new world low level as it was on a par with fat cows at 1¢ per lb, hogs at 2¢ per lb, fat lambs at 1 3/4 cents, potatoes at \$7.00 per ton and other vegetables a dead drag on the market at give-away prices. All of the above is a reflection of conditions known as the great "depression" which has held us in her grasp since the year 1930 and which has grown worse, causing much suffering from many being without food and the necessities of life while the granaries and storehouses of all products and manufactures is bursting and there is an abundance upon every hand. Unemployment is wide spread and discontent is everywhere; as well as confusion and futile attempts on the part of statesman, law-makers and wise heads to right matters and bring us out of our troubles.

It is a leveling time when the rich as well as the poor have felt the results of lost fortunes.

There seems to be no security, and surely men's hearts fail them. The words of the prophets are being fulfilled and the conditions are ripening for the end and the coming of the Son of God.

So ended the year 1932--a year that will be long remembered. It found everybody in debt as a result of overreaching and spending faster than they accumulated. It found people unable to pay their debts, especially their taxes in full, making it exceedingly difficult to find enough money to finance the operation of our schools. I, being a member of the board, realized this.

As a family we have been greatly blessed in that we have had plenty to eat and wear and pay about \$70.00 for tithing, which, while not to compare with previous years, represents a full tithing for the year.

POEM WRITTEN TO FATHER BY WILHELM PEDERSON

When Dad Comes Home

"Here comes Papa!" sound the call!
Soon forgotten is the doll;
Everything is quickly dropped,
All their fun and games are stopped.
For who could think of fun and play
When Dad comes home with us to stay.

"Here comes Papa!" rings the call!
Out they're trooping one and all!
Through the gate and down the street
Fly the eager little feet!
So soon forgotten is their play
When Dad comes home with them to stay.

Like a cyclone bearing down!
Must be heard all over town!
Laughing, shouting, mad with glee
Pushing, scrambling, just to see
Which one can get the bundles first
It seems the sacks must surely burst.

Kate the biggest prize can bray,
For she gets the traveling tay,
Ruth and Odessa they claim all the rest
But Hugh gets the very best
Of riding on his Daddy's back
and holding tight the candy sack.

"We've caught Papa!" Lucile calls
Clinging to him and her dolls.
Tripping, stumbling, mighty glad
Just to be near dear old Dad'.
They never are as glad and gay
As when Daddy comes home with us to stay.

Mama hears the loud alarm
Knows they'll take the house by storm.
Sighs for all the work she's done
Smiles, and then joins in the fun.
For we are all just kids at play
When Dad comes home with us to stay!"

Wilhelm Pedersen

CHAPTER XVIII

SECOND RESEARCH MISSION

December 22, 1932

to

March 25, 1933

SECOND RESEARCH MISSION

Early in December of this year I yielded consent to my brothers to return to the South for further research work. Having arranged accordingly, and leaving my good wife to meet conditions as best she could in the care of the home and the children, I left my home on December 22, 1932 in company with our daughter, Ruth, for Salt Lake and Provo, where Ruth was to attend school at B.Y.U.

Spent the time from the 24th to Dec. 25th in visiting our children David and Kate and family at Provo and Sina and family in Salt Lake. Also Father, 84 years old, and Mother, 80 years old, of Salt Lake and all at Lehi-- all of which we very much enjoyed.

On December 25th I left by train for Denver from which city I came by bus to Kansas where I again visited the city of Independence, Mo. which is 5 miles distance and the sight where the modern city of Zion and the Temple is to be built. Visited the Mission headquarters. Also the Reorganite Tabernacle and the other factions there.

Came later to St. Louis, Mo. where I spent Sunday with the Branch of the Church there. St. Louis is an industrial center - very dirty and now badly depressed with 30,000 families on relief.

Monday I came to Indianapolis, Ind. and Tuesday, Jan. 10th I spent the day in research in Indianapolis as I had done in St. Louis and Kansas City and Denver.

Wednesday, Jan. 11th I spent in Nashville, Tenn. records and Thur. Jan. 12 came to Atlanta, Ga.

Spent the next 5 days in search in Atlanta, Ga. for reported record of one, John Allred, but with little or no results. Remained at headquarters of the Southern States Mission where Pres. and Sr. Chas. A. Callis made me welcome to a bed in the Mission building and gave me a nice dinner on Sunday. I spoke in Sunday School and also in night services and met many friends.

Monday, Jan. 15 to Sat. Jan. 21, 1933

Spent the day in research in Public Libraries and searching for a reported history of one, John Allred, which proved to be a fake and which has cost me several days work and many miles distance in useless time and travel.

Came here from Atlanta (Marietta, Ga.) - 40 miles distance - to see Elias S. Allred, whom I again visited and gathered some additional information. Spent the night in a hotel.

Came to Blue Ridge and then back to Ella Jay into the country and stopped with Howard Ellis.

Came back to Jasper - searched the records. Visited Isaac Allred, 60 years old, and stayed in hotel in Jasper.

Came to Gainesville, Hall County, and spent all day in search of the records of this county in an effort to establish the history and burial spot of Elias Allred, Sen., a revolutionary soldier and son of Thomas Allred of Randolph County, North Carolina. Found not a person in the county bearing our name. The records that they were here nearly 100 years ago.

Sunday, Jan. 22 to Sat. Jan. 28, 1933

Sunday found me in this place (Gainesville) where I was alone not knowing a soul. All day I fasted and earnestly sought the Lord to bless my efforts and inspire my mind and direct my labors in this important but most difficult labor. That I might obtain that for which I came, and for which I was set apart and blessed under the hands of Apostle Melvin J. Ballard, with a promise that I should be blessed and obtain a record of my

forefathers. I am most desirous of this and for which I humbly pray. Visited Baptist and Methodist services during day and night.

(Wearing Trousers of Elias Allred, Sen. a Revolutionary Soldier)

(Mon.) I left Gainesville, the county seat of Hall County, Ga., in the forenoon where I had made a careful research of the records in which I found that the Allreds had owned land in the 9th district during 1820 to 1842 and that Elias Allred, Sen. was among them. I came later to the home of Miss Johnny Faulkner, about 65, who is a granddaughter of Patsy Allred Faulkner and who was delighted to entertain me. She gave me much information; telling me that Elias Allred, Sen. was buried in the Bethlehem cemetery, 2 miles from Lula and about 5 miles from her home, and that he was given a full military funeral. All this was important to me and I was thrilled when she brought forth a pair of homemade trousers of Elias Allred, Sen. and I put them on, finding that they were about 3 inches too short for me and about my waist measure. This showed that this Revolutionary soldier was a short man and would weight about 150 pounds.

Came to Cornelia to visit Wm. H. Grant, a descendant of the Allreds, who could give me little information and who, when he found out that I was a Mormon, said that they could not keep me and I stayed at a private boarding house for 50 cents for a bed.

(Wed.) Made research of the records at Clarksville in Hubersham County -- found nothing. Visited John Allred, photographer son of Calvin Allred, about 74, at Toccoa. He gave me information and a splendid welcome. Later came to Greenville, South Carolina and spent the night making all my journeys by means of rides; which I asked for and were given by men on Georgia's splendid highways.

(Jan. 26 & 27) Spent these two days in South Carolina searching records at Greenville; then at Pickens, Walhalla and at Pendleton and Anderson, finding no living Allreds in these Counties. But at Anderson the records showed land holdings in 1808 by Levi and that Wm. and Elias were holders of land as early or perhaps earlier than 1815 but that their land was disposed of and that they evidently went into Ga. as our research confirms.

Later visited Elberton in Elbert County, Ga. but found no records nor did I find any additional information in Cairnsville, Franklin County other than I had formally -- Moses, Levi and Wm. owned land there.

Sunday, Jan. 29 to Feb. 15, 1933

Fasted today. Left John Allreds in Toccoa and came to Bethlehem cemetery two miles from Lula, Hall County, Ga. where Elias Allred, Sen. is said to be buried. Made a careful survey but was not able to decide definitely as the stones are nearly all unmarked. Sought what information I could find from surrounding people and later came to Gainesville.

(Mon.) After another day of search for the burial spot and history of Elias Allred I came to Atlanta having heard from my family while at Gainesville.

(Atlanta, Ga.) The days from Jan. 30th to Feb. 15th, 1933 were all spent in the city of Atlanta, Ga. searching among files of the Atlanta Constitution published since 1866 for sketches on Allred history, besides which I searched the records of the State Dept., the State Library, the Carnegie Library and the Archives of History for Allred history. My search was not the most profitable as the information is very limited, the books poorly indexed and the information not connected.

Found that Elias Allred, Sr., the Revolutionary soldier, was living in Hall County at last accounts in June 1, 1841.

Atlanta, Feb. 15 visited the painting of the battle of Atlanta which cost the city of Atlanta \$36,000.00 for two German artists to paint it. This great painting is a masterpiece and shows the battle almost life-like with

all the generals and officers who took part. One touching scene which actually took place between two brothers, both of Tenn. - enlisted on opposite sides - in each others arms as a result of one brother calling for water in his dying agony and the other coming to his cry to discover it is his brother. The picture is very vivid. War is terrible. The South greatly suffered and is still suffering.

Later I visited the Federal penitentiary where 2,000 unfortunate criminals were confined.

From Feb. 17 to Feb. 25, 1933

(A Trip Through Alabama. Records Gathered)

This time was spent in a trip thru Southern Georgia into southern, eastern, northern Alabama and western Georgia including Cove Springs and Cedartown, Ga. This trip included the towns of Columbus, Ga., Bleaker, Ga., Troy, Ala., Montgomery, Ala., Birmingham and Bessimer, Ala., Cullman and Vinemont, Ala., Decatur, Ala., Pulaski, Tenn., and Lawrenceville, Lawrence County, Tenn., Hutsville, Ala., Godston, Ala., Cedar Town, Ga. and many intermediate and surrounding places wherever there were Allred histories to be had.

This trip involved a trip of over 1,000 miles and was practically all covered by asking for and receiving rides on the highway. This was good in view of the fact that it is a time of deep financial depression in which many thousands (12,000,000 in U.S.) working men are at the point of starvation and hold-ups and robberies on the highways are very numerous.

The Lord was abundantly good to me, however, and I returned penniless but riding the last 65 miles on the R.R. through money given or loaned to me by E. H. Allred of Cedartown, Ga.

Besides I had met and had obtained many family histories and had been able to work out the Troy line -- Dr. John P. Allred line back to original stock; also the line of the Mississippi line thru John Allred of Ga. Returned well but tired and found news of all well at home and many other inquiries.

Atlanta, Ga. Feb. 26 to Sat. March 11, 1933

Attended Sunday School at the Mission chapel. In the evening I spoke in the Sacrament Meeting.

Monday spent the day getting ready to leave.

Tuesday, Feb. 28th I left Atlanta at 1 p.m. by hitchhike methods for Gainesville, Hall County, on my way to Bryson City, North Carolina on my return home.

Wednesday and Thursday reached Bryson City and came to the home of S. S. Allred where I remained all day Friday in visiting with him and his good wife preparing for him to take me to Knoxville on the morrow. This is the man who recently and again last winter sent me \$10.00 in money.

Came to Knoxville, Tenn. today thru the Smoky Mts. National Park and highway which is a wonderful drive. Was driven by S. S. Alred. Sat. and Sun. March 5th spent in Knoxville, Tenn. in visiting Allreds, writing history and went to Catholic Church in morning. Unable to find our own Church in Knoxville.

Monday morning, March 6th, and for next three days I spent in journeying by hitch-hike methods to Overton County, Tenn. where I visited many Allreds and others in West Fork and Livingston on the very ground that I had tramped over on my first mission in Tennessee in 1898 to 1900.

Many of the people remembered me and were glad to see me and hear me talk and sing to them, which I do in every home. I found them much changed in their mental attitude towards the Mormon people, but they are very ignorant concerning their ancestry.

The remainder of this week was spent in journeying to Ohio, where I visited and examined records and gathered history in Cincinnati, Ohio, Columbus, Springfield and Dayton, Ohio. At Columbus I visited James I. Allred who has for many years been a judge in the Courts of Appeal. He was much interested in Allred history.

Dayton, Ohio, Sunday March 12 to end of Research Missionary Journal.

Spent the day with the members of the Branch in Dayton. Spoke in Testimony meeting in the morning and again at the meeting at night.

Monday, March 13th, left early in the morning hitch-hiking to Chicago. Passed through very heavy rains all day and all night.

Chicago, Wednesday, March 15th. Came to Chicago at 11 a.m. and first visited the grounds and buildings and places of interest in connection with the World's Fair -- A Century of Progress. Fair to be opened on June 1st.

Later in the day I visited and did research work in the Newberry library. Closing my work and my records at 5 p.m. I was soon on the bus for Salt Lake City where I arrived Saturday, March 18, 1933 at 10 a.m. Later went to Provo and also Lehi where I spent Sunday.

After a brief visit and report of my labors among my people I left Father and Mother both quite well and took train for Raymond on March 23rd.

Raymond, Alberta, Canada, March 25th, 1933

After an absence from home since December 22nd last I arrived home to my family at 7 p.m. on Saturday, March 25, 1933 and found them well and most anxiously waiting my coming. It was a most happy homecoming. My absence and the labor of others which I have been permitted to perform during these more than three months has been made possible through the sacrifices and labors of my devoted wife, Edna, who has not been very well for months.

CHAPTER XIX.

INTERVENING YEARS

June 1933

to

May 1938

SIXTIETH WEDDING ANNIVERSARY

OF

JAMES AND KATE ALLRED

June 1933

Lehi, June 21, -- James and Kate Allred, old time residents of Lehi, celebrated their sixtieth wedding anniversary and observed the seventy-ninth birthday anniversary of Mrs. Allred, here recently.

In the afternoon the family gathered in the public park, where a program was carried out, games enjoyed and a luncheon served. In the evening a large crowd gathered in the Second ward assembly hall to extend greetings and best wishes to the honored couple. At this meeting a program was also given and the evening's entertainment concluded with a dance.

James and Kate Allred were married in the old Endowment House, June 16, 1873. They have been for many years residents of Lehi, where their 10 children were born. At present Mr. and Mrs. Allred are making their home in Salt Lake.

James Allred was born in the old fort in Salt Lake Jan. 10, 1849 and went to Lehi when 7 years of age, making him one of the oldest residents of this place. He is a Blackhawk war veteran, having served in active fighting in Sanpete county. All his life he has been active in Church work and from 1892 to 1895 filled a mission to the Southern States.

Mrs. Allred was born in Salt Lake near where the Eagle Gate now stands in 1854. She is widely known and greatly loved because of her activities in the Relief Society and other Church organizations.

The couple has eight living sons and daughters, all of whom attended the reunion. They also have 44 grandchildren and 12 great grandchildren; The sons are J. Urban and Clarence E. Allred of Raymond, Alberta, Canada; John G., Rodney C., Buell and Aaron of Lehi; two daughters, Mrs. Charles C. Wade of Salt Lake and Mrs. Odessa Cullimore of Provo. Mr. and Mrs. Allred are enjoying good health and have recently been doing much temple work.

Raymond, Alberta, Canada, January 27, 1935

Today at the regular monthly Stake Priesthood meeting I was ordained a High Priest in the Church of Jesus Christ by the Presidency of the High Priest's Quorum of the Stake. President Orson A. Woolley being mouth, assisted by Francis B. Rolfeson and Thomas O. King.

I was ordained a Seventy on June 15, 1898 in the Salt Lake Temple annex by Pres. Francis M. Lyman. Having been a Seventy for nearly 37 years and a President of Seventy most of that period.

I was set apart as second counselor to Pres. Geo. Z. Lamb of the High Priest Quorum of the Cache Stake High Priests on January 22, 1939. Pres. Walter M. Everton being mouth.

DEATH OF MY MOTHER

This account of the death of my dear Mother, who died at Odessa's in Provo, Utah on Thursday, March 21st, 1935 and was buried on Monday, March 25, 1935 was prepared by me and published in the Lehi Sun, Tuesday, March 28, 1935. My brother C. E. and I went to Utah by bus and was present at one of the finest funeral services ever held in Lehi. All the children were present. We then laid our dear Mother away in the Lehi cemetery. She was a woman among women!

GENEALOGICAL AND HISTORICAL SOCIETY

... OF THE ...

ALLRED-ALDRED-ALRED FAMILY

TELEPHONE SOUTH 0506

2725 THIRD AVENUE SOUTH

MINNEAPOLIS, MINNESOTA

J. U. and Edna We are just in receipt of the
sad news and are dropping a few lines of sympathy
and condolence. May God fill your hearts with
his Divine love and soften the Blow which has
again come to your home. May he sanctify to
your souls all the sorrow of the funeral hour
and give you that sustaining power which you
so much need. These words are so feeble that I
say no more:-

Dear Folks:-

As to-day is the sad one in which
you again lay away a loved one we are thinking
of you with deep sympathy and know that thru
the sustaining hope in the life hereafter that
you will take comfort and look forward to that
re-union when we shall meet and embrace our
loved ones and go forward to enjoy each others
society and progression. When you feel like
doing so please let us know about things
so that we may more fully understand.

Don't give way to vain regrets, as we cannot know
God's ways. With much love. J. G. and Tally

Photostat copy of letter of condolence from J. G. and Talle Allred at time
of Miriam's death, July 1933

APPROPRIATE SERVICES HELD FOR MRS. KATE ALLRED

Impressive funeral services for Mrs. Kate Jones Allred, 81, wife of James H. Allred, who died at the home of her daughter, Mrs. Odessa Cullimore in Provo, Thursday night following a four week's illness of influenza and heart trouble, were held in the Lehi Second Ward chapel, Monday afternoon at 2 o'clock. The chapel was crowded with friends and relatives and the floral offerings were many and exceedingly beautiful.

Bishop S. I. Goodwin officiated at the services. A violin and piano prelude was played by Mrs. Lula Anderson and daughter, Vera. A quartet, composed of Mrs. Sadie Kittinger, Mrs. Grace Webb, I. L. Lott and Leroy Davis, sang as the opening number, "Hope Thou Weary Heart", after which Herman C. Goates offered the opening prayer. Mrs. Margaret Kirkham then sang "Absent" and Mrs. Martha Crow, representing the Daughters of the Pioneers of the Eighth ward, Liberty stake, Salt Lake, read one of Mrs. Allred's favorite poems.

The biographical sketch was read by Mrs. Mary E. Abel, representing the old Alpine Stake Relief Society Board of which Mrs. Allred was a member. She also gave remarks.

Speakers who spoke very highly of Mrs. Allred and her family, praised her as a wife and mother, homemaker, church worker and citizen and emulated her outstanding qualities were Mrs. Ellen Woolley of Salt Lake, James H. Gardner, Albert A. Quellmalz of the Eighth ward Bishopric of Salt Lake, Patriarch A. J. Evans and President Stephen L. Chipman. They offered words of consolation to the family in bereavement.

Miss Vera Anderson played a beautiful violin solo, accompanied by her mother, and a ladies trio composed of Mrs. Sadie Kittinger, Mrs. Grace Webb and Mrs. Alta Ash sang as the closing number "Closing Day," accompanied by Miss Clarice Allred.

The benediction was offered by Virgil H. Peterson. Interment was made in the city cemetery, where President A. C. Schow dedicated the grave.

LIFE SKETCH OF MRS. KATE ALLRED

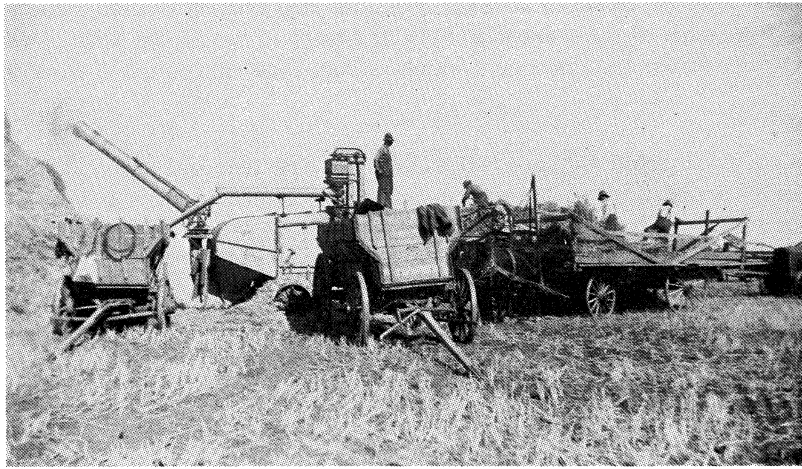
Mrs. Kate Jones Allred, daughter of John Markland Jones and Elizabeth Smith Mulliner, was born July 17, 1854, in Salt Lake City. She was therefore 81 years of age when death released her last Thursday at the home of her youngest daughter, Mrs. Odessa Cullimore at Provo. She married in the old Endowment House July 16, 1873, to James H. Allred, this marriage being performed by Daniel H. Wells.

She was the mother of ten children, three of whom are deceased. Beside the husband, now in his 87th year, seven living children survive this faithful mother as follows: J. Urban and Clarence E. of Raymond, Canada; John G., Rodney C., and Aaron of Lehi; Mrs. Minerva Wade of Salt Lake City; Mrs. Odessa Cullimore of Provo. All the above children were present on this occasion. Also surviving are 45 grandchildren, 12 great-grandchildren; one brother, Edward Jones, and two sisters, Mrs. Charles Howe, and Mrs. Louisa Cain of Salt Lake.

Kate Allred's life was well lived and she has gone to a glorious reward; she has influenced all whom she has met to a nobler and better life, both by the genial influence of her kind and noble example and also by her teaching, for her voice was ever lifted in the cause of righteousness. They are legion who can say and who will yet say that I have been blessed by coming under the persuasive influence of this noble woman, who surely made friends of all and enemies of none, for she was universally loved. Kate Allred was a pioneer both by birth and by experience. She saw Salt Lake City and Utah grow from its earliest pioneer foundations to the fair city and state of today and with her own ready hands helped to spin and weave, to build and beautify. She, with her parents, took part in the move to the South when Salt Lake was deserted when Johnson's army came to Utah and went through all the experience of those pioneer times. She has performed a most wonderful work in the Church and in her home. She was personally called by Karl G. Maeser and was one of the first teachers in the Religion class, where she labored for years.

She labored for many years in the Relief Society, being the first president of the Society in the 11th Ward and was for many years a member of the Stake Relief Society Board in the Alpine stake. While in this capacity she was among the first to introduce the movement which we call today the Sunshine Work movement in the Relief Society.

Kate Allred was a great and noble mother in all which this noble title includes. She not only reared in honor her own large family but her soul -- her mother love -- went out to others and she reared two of her brother's children, taking them while her husband, James Allred, was absent on a mission to the Southern States in 1894. The latter part of her life was devoted to temple work.



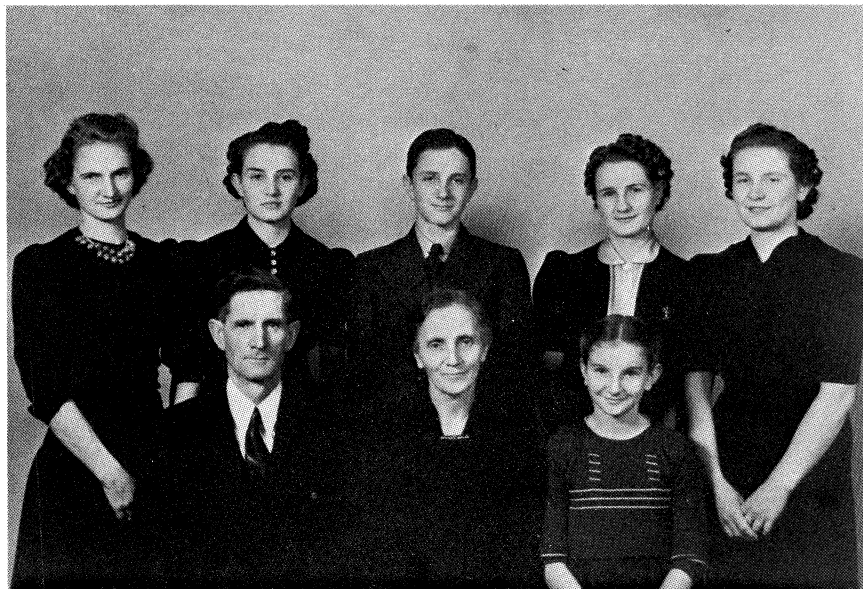
Harvesting grain on J. U. Allred farm in September 1935



Harvesting grain on J. U. Allred farm in September 1935



Father's living brothers and sisters in 1943.
Left-to-right: J. Urban, Odessa, Rodney,
Clarence, Minerva, Aaron



J. U. Allred family moved to Logan in September, 1937

CHAPTER XX

FAMILY MOVES TO LOGAN

September 27, 1937

to

June 1965

FAMILY MOVES TO LOGAN

Logan, Utah, May 8, 1938

These lines of family history were written on Sunday, May 8, 1938 (Mother's Day in Logan, Utah)

Be it here recorded in this part of my personal diary that on September 27, 1937 at 9:30 a.m. my family and I, consisting of my wife, Edna B., and daughters Lucile 19, Odessa 17, Helen 15, Eileen 9 and Hugh Bruce 13 (Ruth, age 24 being a missionary in the state of Washington) left our home in Raymond, Alberta where we lived for nearly 35 years and came by car to Logan, Utah, arriving here on September 28, 1937. We came here with the purpose of making a new home, seeking more educational advantages for the sake of our children and the advantages of the Logan Temple. We did not sell, but rented, our home in Canada, nor most of our property there, but will try and do so as conditions improve in Raymond.

Lived in an auto camp with two small rooms for a week, which seemed like a month, while I was negotiating for a home, which I finally bought and paid for (\$2700.00) at 132 West 3rd North Street. We finally moved into it early in October and placed the children all in schools. Eileen in the Public (Ellis), Hugh B. in the Junior High, Helen and Odessa in the Senior High and Lucile in the Agricultural College one mile distant on College hill where she enlisted as a Freshman in the Home Economics Department.

Ruth was released from her mission on January 15, 1938 and arrived home (at our new home) in Logan on January 28th, 1938. It was a happy occasion indeed and the event of the year when I, Edna and Eileen met the train in Cache Junction, 11 miles west of Logan and Ruth stepped off at 7 in the morning into our arms, having performed a very faithful and successful mission of 22 months, principally in Yakima, Tacoma and Seattle, Washington; bearing an honorable release and the love and blessing of the Presidents of the Mission and having ministered to many in her zealous and devoted labors.

Ruth, like the rest of us, was welcomed into the Logan 4th Ward to which she made a public report and was very much appreciated.

During the winter, which was a very light one with but little cold weather, we attended the temple about 3 times a week which we very much enjoyed. Here we did as we were compelled to do endowment work for others because of having no Allred names or other blood line names on which to work.

HAPPENINGS AT LOGAN TEMPLE

Herald Journal

Logan, Feb. 26, 1938

Friday, the 25th was Franklin stake day. . . The total endowments for this stake for all companies was 381. Elder J. Urban Allred was the speaker at the morning service.

After six months residence we are becoming more harmonized to our new surroundings which was hard at first, especially with the children. It was very hard to leave our good and proven friends and neighbors in Raymond whom we had learned to love and with whom we had shared experiences of joy and of sorrow so many years and were 100 percent true. Especially we very much missed my brother Clarence E. and his wife, who had labored hand in hand with us and was a part of us in very deed. And we know too that our friends in Alberta missed us and appreciated us as they have given abundant proof by their testimonials and expressions, public and private.

During my first months in Logan I labored as a ward teacher and missionary.

189 E. 1st N. Lehi, Utah. March 27, 1949.

J. Urban Allred,
Logan, Utah.

Dear Brother: According to the Sunday School record you was called to be a teacher June 16, 1894. This was before I became superintendent as I was not installed until the following 18th, of November so you served under William Yates to commence with.

William Yates was superintendent for 22 years and James W. Taylor, the founder of the school served as the leader (They were not called superintendents at first) for six years before that.

James W. Taylor held the first Sunday School in the month of May, 1866, in the east room of the Thurman School building.

Bishop David Evans was very much opposed to having a school on the Sabbath Day as he was afraid that it would not ^{evate a} reverence for the Sabbath, but later he became a most ardent and energetic supporter of the school as he noticed a great improvement in the behavior of the young people on the Sabbath Day.

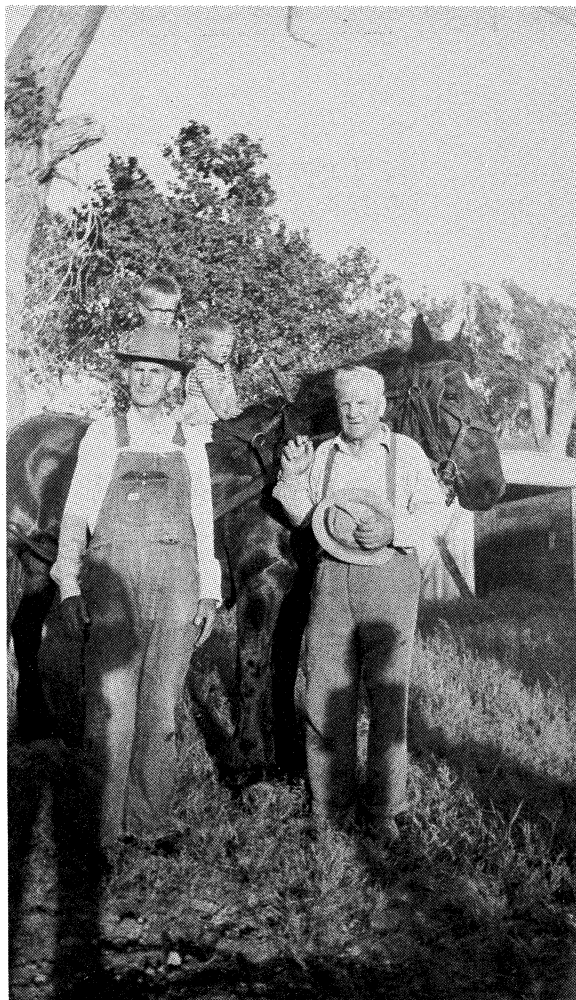
This is about all I can do for you in this line and I hope it will prove of some value to you in writing the story of your very busy life.

With the kindest regards to yourself and family I am

Most sincerely yours.

Andrew Fjeld
A n d r e w F j e l d .

Photostat copy of Father's Sunday School teaching record up to 1949.



Father and Mother and Uncle Clarence in Raymond at July 1st celebration, 1955.



Family reunion of James H. and Kate Jones Allred about 1930



Family reunion of James H. and Kate Jones Allred in 1938

On April 21, 1938 I was called by Pres. Joseph Quinney with the approval of Pres. Heber J. Grant, to be an officiator in the Logan temple. I was set apart by Pres. Quinney and Pres. Cranney to this labor on April 21, 1938 and commenced my labors at once working at first in the night sessions. In the blessing that Pres. Quinney pronounced upon me he said that this labor would be a rich experience unto me and that I would have an influence for much good in the temple and that much happiness would be my reward as well as new light and knowledge; and gave to me many blessings of encouragement and comfort which I very much appreciated.

TITHING RECORDS

<u>Year</u>	<u>Amount Paid</u>
1906	\$ 64.00
1907	158.73
1915	333.30
1916	7473.00
1917	500.00
1918	481.90
1921	294.55
1922	339.15
1926	364.00
1936	230.97
1940	131.15

CONCLUDING CHAPTER OF THE LIFE OF J. URBAN ALLRED WRITTEN

BY HIS DAUGHTER RUTH ALLRED DALLIMORE, June 1965

While visiting in my father's and mother's home at 132 West 3rd North, Logan I have very much enjoyed reading from the Diaries of my beloved father who passed away 9 years ago the 25th day of this month. We have been unable to find any recorded events in his Diary during the last 18 years of his life in Logan. I shall therefore attempt, with mother's help, to write briefly and to the best of my knowledge the concluding chapter of my father's life.

During these eighteen years and until the time of his death, my father continued to officiate in the Logan temple. He also continued his duties as a Ward teacher and a Sunday School teacher of the adult class in the Logan 16th Ward. He was also in the presidency of the High Priest's Quorum.

To provide for the material comforts for his family of 6 children he engaged in various activities such as real estate and helping to lay the runway for the Logan airport. He also purchased the ground and planted a fair-sized orchard north of the Utah State Agricultural College. He also purchased a store-house behind the Herald Journal which he rented as a source of revenue. Later he sold the above mentioned building and the orchard for a piece of property on North Main street on which site he had erected a large building which has been and is still rented by the Mountain State Telephone Company and which is now providing my mother with her income. Surely there was wisdom and good planning on my father's part in the accomplishment of the above project that my mother might be cared for financially in her declining years. Father worked very hard on this project - we all marvelled at his physical endurance.

He also fenced and rented a piece of pasture land on East 10th North Main during these years. He also purchased a 40 acre farm near Logan which he rented.

In the summer of 1946 he made his last visit to the Southern States to an Allred family reunion, stopping enroute in Lincoln, Nebraska to visit Eugene and me and our two children.

CHAPTER XXI.

SUMMARY OF J. URBAN ALLRED'S LIFE

TAKEN FROM HIS DIARIES

SUMMARY OF FATHER'S LIFE

Went to school at L.D.S. College when he was eighteen years old from Sept. 13, 1892 to April 20, 1893. Left because of a dangerous fellow on his hand. Also his father left for a mission to Southern States.

His father, James Henry Allred left for a mission to Southern States on May 19, 1893, leaving him in charge of the farming operations. He turned 19 two days after his father left.

Summer of 1893 until Jan. 1, 1894 worked on farm and took care of the family in his father's absence.

On Jan. 1st, 1894 he entered B. Y. Academy and continued until May 16, 1894. During the summer and fall he worked on his father's farm; giving up the first part of the school year up until January 1st, 1895.

On January 1st, 1895 he entered his second year at B. Y. Academy and stayed until May 24th.

During the summer he carried out his responsibilities on the farm. He was apparently so busy there was only one week's entry made. On June 16, 1895 he was called to be a regular Sunday School teacher and taught his first class.

On August 19, 1895 he commenced school again. Jos. Peterson and he rented a two-room house for \$2.50 a month and batched. They lived on tomatoes, butter and bread. A baker baked their bread on the agreement of a pound of flour from them for a pound of bread. Younger brothers brought wood and supplies from home. Once they bought 13 ears of corn for .05¢. He went for over a week without a nickle.

Gurnett started school on Thurs. Nov. 21, 1895. He, Jos. Peterson, and father batched all the school year.

His father returned from his mission to the Southern States sometime in December, because he spoke in Sacrament Meeting on December 21, 1895.

Received a patriarchal blessing from Chas. D. Evans on March 16, 1896.

Due to the pressure of farm work in the spring, Gurnett left school on April 24, 1896. Father continued until May 21st.

Summer and early fall of 1896. He was called to teach in S. S. in II Intermediate Dept. on Sunday May 24, 1896. Worked on farm thinning beets. Went to S. L. to work for Uncle Sam Jones on the Deep Creek railroad at Black Rock, 17 miles west of S. L. Later worked for Inland Salt Co. shovelling salt. It was unprofitable to work away from home at \$1.25 per day for team and man, so went home and worked on the farm and for Utah Sugar Co.

Asked to write history of S. S. in Lehi. Visited old-timers in connection with it.

Odessa born on Sept. 17, 1896.

After getting in the beet harvest and hay harvest started school Oct. 27, 1896. He boarded at Fossets'. Later changed to batching and rented a house for \$2.00 per month from Mrs. Holden. Batched with James Worlton.

Two significant changes in Church happened; First Conjoint Conference of YM and YL on Nov. 15, 1896. Changed Fast Day from Thursday to Sunday on Dec. 6, 1896.

Gurnett came to school on Nov. 28, 1896. Quite often Father kept company that year with Miss Alice Reynolds and later a Cottam girl from St. George. The students voted J. Urban Allred president of the first Literary Society of B. Y. A. on January 8, 1897. Christmas holidays of that year was the first time he attempted to round dance.

1897 - 98.

Started school on second day of term. Boarded with Mrs. Fawcett. Started teacher training in Training School on Sept. 16, 1897. Voted president of Priest's Quorum in the B. Y. A. The class of '98 voted J. U. Allred president. Received 25 hours of credit for his first semester's work. The semester before he had taken 20 hours of credit. He carried a heavy course and did not make a daily entry in his diary.

Ordained an Elder Feb. 18, 1898 by G. H. Brimhall and Joseph Keeler.

Read his graduation thesis to a faculty committee on: "The Relative Formative Value of Knowledge." He was 24 years old. Conducted graduation program for the class of 1898.

First Presidency released him from a mission call to Southern States to act as principal of St. John's Academy. Dr. Maeser succeeded in getting him released from his call to teach and allowed him to go to the Southern States Mission. He left June 15, 1898.

MISSION JOURNAL -- 1898

Went from Denver, Kansas City, St. Louis to Chattanooga, Tenn. mission headquarters. Met by Pres. Golden Kimball, acting pres. and Ben E. Rich who was to succeed Elias S. Kimball. Appointed to labor in the Middle Tennessee Conference. Left immediately by stage line for Nashville. Met by Elder John Creer who was to be his companion.

Met John Allred almost on his first day in the country, 70 years old and unmarried, near Livingston, Tenn. Stayed the night with Johnathan Allred and family who came to Tenn. from Va. but originally from Ireland.

Wrote a letter to Miss Amelia Hammond, July 1, 1898.

Sent to Putnam county to canvass it. Prejudice so bad run off a place by one man, met with a shotgun by another. Could not obtain a building to hold a meeting in so held meetings in public parks. Undaunted.

In July traveled 14 miles through very muddy roads on hot day with sore feet due to a tick bite which caused a kernel on his leg and made him sick all day.

Held district convention in Byrdstown with 40 elders. Letter from home gave him courage and determination - "a spirit that was manifest through the whole conference." (What a letter from home can do!) Made a companion to traveling Elder M. A. Stewart.

Held their public meetings at night because no one would attend a meeting in the day time. Sometimes 2, 4, 5, or 6 people there but always gave them a good Gospel sermon. Three men came on the porch of the house they were staying in to drive them from the neighborhood. Instead they were talked to quite severely on hypocrisy and bestowing charity. They left without doing any harm. Spoke for 1 hour to a rapt audience when he had been on his mission for only 2 months.

Walked 15 miles without dinner over rough road in warm weather. Plague of "seed and yearling" ticks that were so thick they had to stop every few minutes and brush them from their pants in small knots of hundreds. Took them one hour to go one mile.

Meets Center Allred and sons, Wm. and Perry of Pina and held meetings in his home and neighborhood.

They fast all day every Sunday.

Separated from his companion in August to travel with and train another elder in another county. Met Elder Stewart again in 1st Sept. Held Council meeting. Encouraged each other in our duties in the ministry. Had a baptism Saturday Sept. 3 in Puckett Co.

A public attack on Mormonism made by Rev. Zackary at Byrdstown for 2 meetings. In evening meeting Elders who had been fasting and praying for 2 days, chose Father to make the rebuttal and defend Mormonism. The attack made many friends.

Walked 20 miles -- next day 25 miles. Had a hard time getting a place to sleep and eat. Sometimes they would announce their meetings in a town and no one would come. Fasted for their success and other Elders' success.

Labored by canvassing and visiting houses and leaving tracts and holding conversations with people; then holding a meeting at night. Elders would meet another pair of elders from another county at an appointed time and hold Council meeting in the woods where they would sing and pray, encourage one another, and then start out canvassing another county.

Refused entertainment 8 times in one night. Held meeting on a creek under shade of oak tree because they could not get a building. Preached to 100 people. In Lebanon prejudice could not be broken, even though they had fasted to be able to "take" this place. Ministers allied against them and no one came to their announced meetings. In one week he only had one day in which he had 3 meals. Many times 24 hours without food. Announced meeting on Sunday, Oct. 24th. Trustee of school became angry. No one came in morning or afternoon or at night so Elders retired to woods and quietly held their services. Mob gathered and shouted and said if they attempted to hold any more meetings they would fill them with lead.

Sunday, Oct. 30 took leave of Elder M. A. Stewart who he had travelled with as a visiting elder through 14 counties or nearly 700 miles since July 31st to Oct. 30 or 3 months. Was afflicted with a bad itch that made his entire face and back of his neck one solid sore and scab which lasted a month.

Pres. Rich called him to be Pres. of Middle Tenn. Conference on Sat. Nov. 19, after he had been out 5 months.

1899

Spent much time writing letters to Elders in his conference. Held a district Council Meeting with 19 elders at Tullahoma on 24th and 25th of February. Walked railroad ties for two days to get there. Pres. Ben. E. Rich attended. They had such a spiritual feast that father walked the ties back to Sparta in a "glad mood!"

Elders in Robertson Co. visited by a mob in trying to perform a baptism. Organized two Sunday Schools. Walked across Cumberland Mountains - a distance of 160 miles - to Chattanooga to be in conference with other Presidents of Conferences. Pres. Rich and two apostles, John Henry Smith and M. F. Cowley were there. A tribute and his life sketch and accomplishments came out in Southern Star on April 22, 1899 with his picture.

Travelled in his area and held conferences with saints, elders and the public. In June he left Sparta to make the headquarters of the Conference in Nashville.

On way to Nashville he fasted and prayed that the Lord would open up the way and the means for them to make this city their headquarters. About 3 miles from the city they were stopped by two men in a buggy who gave them money and befriended them. This was a Mr. Turner, a merchant, who proved a loyal and lasting friend who helped them out of many difficulties and dangers. He also gave them money when they were in dire need.

Fasted nearly every week, and 4 days at one time, prayed and worked hard to find a room where they could establish themselves but no one would allow them to set up their headquarters. Took from June 4 to 24th - 20 days - to find a room. Had no money so went without food for 2 or 3 days at a time. Hard time getting a bed to sleep in.

Letter from Elders Rushforth and Talbot in Lewis Co. said murder and bloodshed so prevalent in that county that the Sheriff and others had warned them of the danger. Previously, in this same county, by the same Hinsen mob, Elders Gibb and Berry had been killed on Cane Creek.

At last borrowed \$5 from a friend and rented a room for \$1.00 a week and had a meal of bread and milk to break a 4 day fast. This was only a temporary room, not their headquarters. People of Nashville looked upon them with suspicion. Held their first street meeting on July 24th in front of the Broadway Hotel where father spoke for 45 minutes on "Faith."

In council with the other elders they decided to hold a conference in the city of Nashville for Midd. Tenn. elders. He and Elder Wentz tried to get a building to hold it in. Other denominations, I. O. O. F. Hall, theaters and lecture halls "defamed us and used abusive language." To get a chance to deliver their message they were at last forced to hold a series of meetings in front of the Maxwell Hotel in the street. They were unable to obtain a public place for their conference in Nashville. Pres. Rich advised them not to hold a conference in the summer when the "Protracted Meetings" were taking place, so father left Nashville and traveled among the elders and saints of his Conference for the summer.

Walked 29, 26, 24, 23 and 21 miles in one day. Held conferences with the saints and elders every week end.

On July 18 went to find birthplace and homestead of his grandfather Paulinas Harvey Allred. Found it near Lewisburg. Baptized Minnie Lee Teffeteller. Continued persecution in the South; especially in this Conference. Elders in Nashville arrested for asking for lodging and some expelled by armed mobs and some whipped. Baptized Marian McDonald Brigham, August 26, 1899.

After a meeting in a schoolhouse they were attacked by ruffians who threw stones at them as they went to their lodgings. The next morning when they went to the schoolhouse the same ruffians had mashed most of the windows leaving glass all over the floor. At night, during the meeting, they threw eggs at the building near the windows. When Elder Stewart went out to reason with them they ran away in the darkness. When they went home two elders, Pettey and Olson attacked by mob which threw rocks which narrowly missed their heads. This failing they attacked the elders and a number of people further along the road and fired a shot from a pistol which struck a 12 year old girl walking between the elders. Shot went into fleshy part of her thigh. She recovered.

Walked 44 miles in 2 days. Shoes so worn his feet were showing. Got new shoes from office. Walked 25 miles in new shoes to Nashville. Left Nashville on July 7th, returned Sept. 3rd. Elders had been so persecuted there for seeking lodging that they had been obliged to pay for their board and lodging. His companion, Elder Stewart, got malaria fever. Received word that the man who shot at the elders in Stewart County but hit a girl confessed the crime and then committed suicide.

Began canvassing the city of Nashville, distributing tracts, dodgers, selling books and having conversations. Rarely asked into a house. Held street meetings every night. On Oct. 2, after silencing a mocker in the crowd on the polygamy question, he spoke for 1 1/2 hours under the influence of the Holy Ghost at the end of which the large crowd applauded him. The first time in history of Nashville that a Mormon Elder had been applauded by a crowd.

Father was holding a meeting alone on the usual corner of the Tulane Hotel to a good-sized crowd when the Salvation Army with their brass bands and tambourines moved in on him. He gave way to them in a kindly manner, listened while their Captain maligned the Mormons, and after they had left, again started to preach

and explained that his religion taught him to be fair and listen to all representatives of other faiths. He so won the crowd that he made many friends for the Church from a respectable citizenry class.

On October 15, Dr. Iliff, Supt. of Methodist missions in Utah where he had worked for 28 years, delivered an address in the Tulip Church before a large audience in which the Latter-day Saints and their religion was maliciously maligned and misrepresented to the people. Father had previously asked the minister of this church for permission to use the same church for a rebuttal but this was denied. So at the end of the meeting, as the people were coming out, Father announced on the street that the following evening on the same spot he would speak on the same subject. An angry crowd formed, mob violence surrounded him with threats to his life and shouting, "String him up to a tree." Father could see their anger and deemed it wise to keep quiet so was allowed to go home undisturbed. Friends (Jos. Turner the mercantile man) and others warned him not to go back to Tulip street for fear of his life. Instead he wrote an article for the newspaper called "The Mormon Side." Later press privileges were denied him.

Dr. Iliff released a reply to father's article that appeared in the American Oct. 22. It was dripping with untruths and unfairness. Father wrote to Deseret News on Oct. 27, to show Dr. Iliff's preachings against Mormonism in Tenn.

One day he just happened to go to the depot and found an Elder Hawkins who was discouraged and sick, running away from the mission to return home. He took him to his room, counselled with him, encouraged him and got him to stay. He had him transferred to his Conference with him.

The elders spent much time in trying to get a public hall in which to hold their conference on Dec. 9 and 10th. The prejudice and animosity was so great against them that they were ordered out of the room and some even refused to speak with them further. On Nov. 21st they at last secured the Knights of Pythas hall for rent. In this same week Elders Kirk and Richins were attacked at night.

The three day conference was held with Pres. Rich there for one day. Forty-six elders present. Small attendance from public. Moved conference headquarters to Smyrna, Tenn. for cold winter months. Spent his second Christmas in the South quietly and humbly and contritely wished, on New Year's Day, the record borne away by the old year had been more commendable.

The annual report of the Middle Tennessee Conference showed 56 persons had been baptized in the year of 1899, 36 children blessed and 530 members of the Church. The Elders were forced to partake of the sacrament in secret. No public discussions held. Their headquarters were changed to Sparta, Tenn.

Here Elder Barrus and Father canvassed the streets meeting with much cold reception and adverse publicity in the newspapers.

In February went to the Second Annual Conference of Presidents of Conferences in Chattanooga. Also in this same month there appeared an article in the Southern Star under title "Our Annual Report" stating that never before in the history of the Mission had persecution and mob violence been so strong. This was "the new crusade" set in motion by the other churches.

Elder Peck died of measles in the Midd. Tenn. Conference. Father gave all possible assistance. His writing of this instance is most eloquent. Then he went to the bedside of Elder Hawkins who was ill with pneumonia. For nine days they fasted and prayed and plead with the Lord for this Elder's life. Four doctors said he had a collapsed lung and without an operation he would never leave his room. Father refused to let him be operated upon, he put his complete trust in the Lord and in three or four days after the doctor's last recommendation he saw him recover sufficiently to take the train to Utah.

Left Sparta to hold conferences and travel among the elders for a season. While walking from 18 to 24 miles a day through rough country with three bad boils on this body he became ruptured and could go no further. Through his fasting and much praying and the administration of the Elders he was completely cured.

A mob left a bundle of hickory withes on their doorstep with a note that they would be after them that night. Much excitement. But the mob did not come.

In his traveling through his conference in Tennessee for six weeks he visited Allred families and took record of them so he could later link them together. Walked many extra miles gathering this genealogy. He visited and saw one of the children who had been named after him.

Called on May 11, 1900 to the Mission office by Pres. Ben E. Rich for instructions on the management of Middle Tenn. Conference. While there Pres. Rich told him he would be released June 22. This was a great disappointment to father as he had expected to stay in the mission field for at least another three months. These are his eloquent words which show the soul of the man. "But the Lord called me and when He, through his servants, says return to Zion, I ought to obey. But the thought of leaving a work and a people whom I love is not a pleasant one."

Continued his traveling by foot, many times through mud, rain and rough roads to visit the Elders and saints. On his 26th birthday he traveled so long he became so tired he could go no further until he rested on a man's porch, who would not let him come in. But at the end of this day he again showed his great heart and unswerving, faithful devotion in these words, "I was very tired but felt thankful that on this, my 26th birthday, I had been permitted to walk and advocate the Cause of the Master. The servants of the great Master must not expect to receive different treatment from the world than that accorded the Master.

"I am thankful to my Heavenly Father that He has abundantly blessed me through another year. May I feel and show that gratitude through the unborn future."

One of his converts, Bro. Brigham, he baptized in August, 1899.

On June 3rd the Elders fasted, prayed and administered to a young man, Mr. Cardwell, who was badly deformed as a result of a broken back when 4 years old, and who had had a recent paralysis of his left side. In the evening of the same day he came to their meeting and walked across the room with only the support of his mother's arm; although he had not walked for weeks but had had to be carried.

Again father went to Nashville to establish Conference headquarters there.

Wrote his farewell letter to the elders of his Conference. Spent the last week of his mission visiting families of Allreds and getting their genealogy.

Arrived home on June 29th where he was greeted by his family. He had walked 3,577 miles, been refused entertainment 104 times, sold 9 Book of Mormons, visited 9,232 families, held 353 meetings, entered into 1,080 Gospel discussions and made 2 baptisms.

His mission can be summed up in his own words taken from his farewell letter to the Elders: "Happy indeed, have been my associations with my brethren in the missionary field, the memory of which cannot help being the most pleasant of my life. For the honor which God has conferred upon me in being a minister of the Gospel; for the priceless lessons learned; for the associations of a band of faithful men of God whom I have learned to love; and for the support I feel you have given me, I hope to always feel grateful to our Heavenly Father.

"Who in all the world ought to have more gratitude and thanksgiving to God; rejoice more in his calling; be more humble, faithful and dignified; possessed of more love and a spirit of obedience than they who are divinely called to leave all earthly possessions and freely go into all the world and preach the Gospel -- thus becoming ministers of God to their fellowmen? Brethren, these are the keys of success in the missionary field, and the means by which our hearts may be filled with that spirit from on high which makes every duty a pleasure and our sojourn in the missionary field the most happy and profitable days of our lives."

TEACHING JOURNAL

Taught in Vernal as principal plus teaching 6, 7 and 8th grades for \$70.00 per month. Boarded at Bishop Coltons'. He was a conscientious educator and spent much of his time studying and preparing his work. Before he left Amelia Hammond in Provo they agreed to be true to each other and their "plighted love." He wrote Amelia and proposed marriage to her. She wrote back a letter that is a classic in love and depth of feeling that would compare favorably to "Sonnets from the Portuguese" by Elizabeth Barrett Browning.

"Dearest Urban,

I give to you all that a woman's heart can give. All that God has implanted in her bosom; the devotions and love for him whom she is proud to call her husband.

Dearest, I pledge to you my love, my sacred honor, and my all. It is with feelings of pride that my hand and my heart is this day entrusted to your future guardianship. Keep it sacred in the recess of your heart. In all humility and sacred honor, I accept you as my husband and protector, believing that in you I have a man with whom (if we are faithful) I can be exalted in the world to come.

Amelia."

Father then wrote to Pres. Hammond for his consent to marry Amelia. His letter (F. A. Hammond's) is again most choice.

At Thanksgiving time, just a few weeks after receiving this letter Pres. Francis A. Hammond was accidently killed.

At Christmas time Urban went to spend Christmas holidays with Amelia in Moab.

At the beginning of the New Year, 1901, this great man, Urban, revealed his heart in eloquent terms:

"This day marks the opening of another year and also another glorious century -- the twentieth century! Blessed indeed is he who is permitted to enjoy the great privilege of living in this auspicious day of the world's history.

The Lord has most graciously blessed me during the year that has just closed and my heart is filled with gratitude to our Heavenly Father for his continued blessings in the past and for His blessings promised to me.

I trust that I may always be grateful and faithful to my God for He has been gracious in blessings to me and his people. My heart's desire is to improve in usefulness more during the century upon which we have just entered than I have done in the past and to prepare my soul for the Second Advent of our Saviour upon the earth which is near at hand.

With Amelia, my sweetheart, we watched the old century depart and welcomed in the new one.

The twentieth century promises to be by far the most glorious in the education and elevation and progression of mankind. May it be so indeed. Welcome, new Century, Welcome!!

He married Amelia May Hammond on June 15, 1901. That summer he was a book agent. Taught school in Lehi that winter. Also he was 2nd counsellor in M.I.A. plus the teacher in the Senior department of the same organization. He was also on the Sunday School Stake Board.

Martha Jesina was born April 27, 1902.

Taught school again in Lehi beginning Oct. 1902 to May 1903. This winter his youngest brother, Elijah Hugh, died of diphtheria at the age of 10.

They moved to Raymond, Alberta, Canada in 1903. Paul Hammond was born July 10, 1902 and died Sept. 19, 1905. Urban Dilworth was born April 18, 1906. David Hammond was born May 17, 1908 and a daughter, Kate, was born Sept. 20, 1910.

During this time father was engaged in wheat farming and cattle raising on a large tract of land two miles south of Raymond.

When their baby daughter, Kate, was 18 days old the mother, Amelia Hammond, died of complications from child birth. The account of this great upheaval in father's life is so touching and emotionally stirring that one reads it through tear-dimmed eyes. Yet through it all his great faith beckons him on.

On June 26, 1912 father married Edna Bingham of Vernal, Utah. She was a student at B.Y.U. "Where I first met and wooed her, afterwards visiting her at her home in Vernal just before our trip to the Temple."

"After that most beautiful ordinance which made us husband and wife for time and for eternity, we left for our home in Raymond, Alberta, Canada, bringing with us all our children for she whom the Lord had given me was from the first not only wife but a mother to the children whom Amelia had left me and her.

To this union was born Ruth on Oct. 19, 1913; Mary Dec. 26, 1915; Lucile, Nov. 5, 1918; Odessa, August 27, 1920; Helen, July 19, 1922; Hugh Bruce, July 12, 1924; Eileen, April 24, 1928; Miriam, July 5, 1933.

In a review of these years father states:

"From June 1903 to Dec. 9, 1925 my life and labors have been spent at my home town, Raymond, Alberta, Canada -- a period of 22 1/2 years.

During these years the Lord has not forgotten me and mine although we have had many variety of experiences -- pleasant and sad, but all profitable to character formation and a fund of wisdom.

We have had the joy of a large posterity up to the present 11 children -- 7 girls and 4 boys -- have blessed our home. Of these, two boys and one girl and my wife Amelia have gone into the spirit world.

During these years the Lord has blessed our labors and we have possessed houses, homes, lands and herds so that my life has been one of freedom from control of others and the management and control of my own possessions which the Lord has made me steward of.

In spiritual matters my labors have been pleasant and profitable.

Among the positions which I have filled are these: Teacher in Sunday School Jun. Theology department for a number of years. Assistant Superintendent of S.S. Stake Superintendent of Sunday Schools. Stake Superintendent of Religion Classes (Seminary) for about 18 years. President of Seventy since 1912 and class leader of Seventy's for many years. Supervisor Parent's class in Stake. Stake Missionary in Magrath during March 1925. Stake Missionary in Raymond II Ward winter of 1924. In Civic matters I have been Trustee of the Raymond School District for two terms."

In 1926 Father went on a short term mission to Minneapolis, Minn. for 6 months where his brother J. G. Allred was president of that mission.

From April 1926 to November 1931 father writes:

"The years that intervene from the date above given -- the fore part of April 1926 to the year of November 1931 -- more than five in number, were spent in the discharge of the duties and responsibilities of life - including the making of an honest living from the labors on the soil and the discharge and performance of my duties in this Church which God has restored in his mercy in our day and generation.

My duties and activities in the Church during this period have included that of a Ward teacher for many years. President of Seventy (the 145 quorum), Superintendent of Seminary work in the Taylor Stake. Teacher for the past four years in the Sunday School in the parent's class.

In civic matters I have held the duties and position of trustee for the Raymond School district (700) for a period of 3 terms or 6 years. Besides these public duties and that of a husband and parent, I have labored daily upon our farm of 320 acres four miles south of Raymond and which we have owned and successfully and profitably operated since 1903 in raising of wheat and other grains for market, as well as livestock including registered Rambouillet sheep. These I have raised since the year 1918 with considerable success.

During these years we have been greatly blessed in basket and in store. The Church has greatly grown in numbers and in favor among the nations. Prejudice has been dispelled and the world is becoming more tolerant towards the Latter-day Saints. The Lord is pouring out his spirit upon all flesh and as a result all nations are enlightened and have advanced to a stage of wonderful development.

In November 1931 we are blessed with nine living children, all of whom are well and in every way honorable and worthy the good name they bear. This has been the result largely of the influence and faithful labors and motherly spirit of my devoted wife and mother, Edna B. Allred."

In November 1931 father went on a special mission among his kindred to do genealogical research. He was gone until March, 1932.

In early December, 1932 he left on a second research mission to the states of Tennessee, Georgia, Alabama, North Carolina, South Carolina and Texas to gather Allred names. He stayed until March 25, 1933.

The family moved to Logan, Utah on Sept. 27, 1937. There, during eighteen years, the children were educated in the College and father was an officiator in the Logan Temple. He was also a Ward teacher, a Sunday School teacher of the adult class, and in the presidency of the High Priest's Quorum.

As a means of earning a livelihood father sold real estate, owned an orchard, a farm, various pasture land and built and owns the Mountain State Telephone Company's large warehouse.

In the summer of 1946 he made his last visit to the Southern States to an Allred family reunion and to do more genealogy work.

Father died June 25, 1956.

Note from KAW: "In reading father's diaries, I have found that I have been more profoundly stirred than anything that has happened to me in many years. My heart overflowed and my sentiments were most tender when I felt like I had literally taken his hand and walked through many of the years of his life with him. The greatness and beauty of his life came forth anew. Somehow the daily contact with him, through his diaries, placed into perspective his strength, his spiritual sensitivity, his love of the beautiful, his dedication to duty, his great discipline of self, and his complete dedication to whatever he undertook, but most of all to his God. What a father! How proud we are of him! What an obligation we have to honor him and bear his name nobly!

During these 18 years all the six children married and left the home nest.

Father spent his last years rather quietly in Logan. He was physically and mentally strong and alert to the very last and was therefore often seen on long walks. He loved people and spent much time in talking to and visiting with them.



Last picture of J. Urban Allred at a family gathering after April Conference, 1956.

APPENDIX

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APPENDIX I:

Patriarchal blessing on November 9, 1893 from Patriarch John Smith.

Lehi City, Utah Co. U.T.

November 9, 1893

A blessing given by John Smith, Patriarch, on the head of J. Urban Allred, son of James and Kate Allred, born in Lehi City, May 21st, 1874.

Brother J. Urban Allred, thou art numbered among the sons of Zion of whom much is expected. It is therefore necessary that you be prudent in thy daily walk and conversation. That you learn to listen to the whispering of the spirit and strive to inform thy mind in regard to the principles of life and salvation, and prepare thyself for future usefulness: and live up to thy privileges, for the time is not far distant when you may be called to labor in the ministry, for it shall be thy duty to sit in counsel with thy brethren, and to pre- side among them, to let thy voice be heard in the defense of truth and virtue among the nations of the earth and upon islands in the sea, that you assist in gathering scattered Israel and become a Savior among thy kindred.

Thou art of Ephraim and entitled to the blessings of Abraham, Isaac and Jacob. Follow the promptings of the monitor within thee and thou shalt fill up the measure of thy creation. Thy posterity shall be numerous and honorable in the land.

Thou shalt feed many with both spiritual and temporal food and as a father in Israel thou shalt be known far and near, and when necessary thou shalt prophesy. The angel who was given thee at thy birth shall direct thy course and give thee power over thine enemies and thou shalt fulfill thy mission. Therefore, remember that there is a God in Israel and that he will reward according to merit, and all shall be well with thee.

This blessing, with all which thou art heir to, I seal upon thee in the name of Jesus Christ, and I seal thee up unto Eternal Life to come forth in the morning of the first resurrection, a savior in thy father's house. Even so, Amen.

APPENDIX II.

Patriarchal blessing on March 16, 1896 from Patriarch Chas. D. Evans.

Provo, March 16th, 1896

A blessing by Patriarch Chas. D. Evans upon the head of J. Urban Allred, son of James Allred and Kate Allred, born Lehi, Utah, May 21st, 1874.

Brother J. Urban in the name of Jesus Christ and by virtue of the holy priesthood I lay my hands on thy head and pronounce and seal a blessing upon thee, for thou art an heir of the holy priesthood through the heaven annointed lineage of Ephraim, and thy life is hid with thy Savior, for thou art one of the elect concerning whom the angels had charge before the earth was framed and thou wilt be called to great responsibilities in the church and thy light will increase from this hour and through this seal of the patriarch.

Thy testimonies shall be strong and thy mind be quickened and thou shalt know the things that are hidden, for the secrets of the Lord will be opened to thee, and the written word spring into new life before thee, and thou shalt be a teacher of men; a great father in Israel, and shalt have government over thy household and thy offspring shall be numerous and honor and reverence thy name.

Thou shalt dwell long in the land and see thy children's children when the land is cleansed with violence. Thy righteousness shall not depart from thee, nor thy light grow dim. By thy priesthood the sick shall be healed, and the lame walk; and the blind see; devils will fear thee and flee at thy presence. And thou shalt minister in Holy Temples and thy power shall affect the elements and the cyclone shall turn aside from thee, and thou shalt stand in the flesh when plagues devour the wicked, and nothing for thy glory shall be withheld from thee.

Thy inheritance shall be sealed on earth and in Heaven, and thou shalt live to behold thy Savior's face and thy mind expand to a fullness. Thou shalt be seated upon Thy throne of glory as King and Priest over thy house forever, for to thy dominion there shall be no end, and at the marriage supper of thy Savior shalt thou be an honored guest. Thy feet shall bear the message of salvation to lands distant and thou shalt bind up the law and close the testimony, and I seal thee up unto Eternal lives, and to thrones and dominions in the name of Jesus Christ. Amen.

APPENDIX III.

A Missionary blessing and ordination to a Seventy in Salt Lake Temple Annex on June 15, 1898 by Apostle F. M. Lyman prior to his leaving for the Southern States Mission.

A MISSIONARY BLESSING

Given upon the head of Elder J. Urban Allred, in the Salt Lake Temple Annex, June 15th, 1898, by Apostle F. M. Lyman

Brother J. Urban Allred: We ordain you a Seventy in the Church of Jesus Christ of Latter-day Saints, and seal upon your head all the authority, keys and powers that pertain to this office in the Holy Melchizedek Priesthood.

And we set you apart for a mission to the Southern States of the United States, to preach the Gospel, to bear record of the mission of the Prophet Joseph in these latter-days and to bear testimony also to the mission of the Son of God, the Savior of the world, to be an especial witness of the Lord Jesus. We bless you that the Spirit of this ministry and calling may be abundantly upon you, that you may go safely in your journey to the land of your destination and labor there successfully in the midst of the people, having liberty of the Holy Ghost to speak the words of eternal life and to minister to the people who are now unacquainted with the doctrines of the Gospel, that you may have liberty of speech and that your heart may be filled with the words of eternal life, that the Holy Ghost shall guide you in all that you shall say and do, that you may be under the direction of the Lord from this very moment and that His Spirit may fill your soul, that you may be energetic and faithful and determined in the discharge of your duties fearlessly. Be humble as a little child, meek and lowly, that the inspiration of the Holy Ghost may well up in thy soul and that thou mayest be plain-spoken, yet meek, speaking with power and under the Spirit that shall win the hearts of the people and bring them to consider well the words of life and the plan of life that thou shalt present unto them. We dedicate you unto this ministry, to go in safety and to return in peace and to fulfill the requirements that are upon you as an Elder in Israel. We bless you that you may find friends, have influence, accomplish great good and have souls for your hire, that when the end shall come that you shall have saved not only one soul -- your own -- but many other souls in the Celestial Kingdom of our God, through your ministry and faithfulness, and your labors shall be crowned with eminent success.

These blessings we seal upon you and all your former ordinations and blessings in the Church and Kingdom of God, and say that they shall be thine in time and in eternity, and we seal every blessing that has been pronounced upon you in the past, sealing you up unto eternal life, in the name of the Lord Jesus Christ. Amen.

Leo Hunsaker, Reporter

APPENDIX IV.

PATRIARCHAL BLESSING MARCH 3, 1901

Vernal, Uintah Co. Utah
March 3, 1901

A blessing given by Nelson Merkley, Jr., Patriarch of Uintah Stake, upon the head of J. Urban Allred, son of James and Kate Jones Allred, born at Lehi City, Utah, May 21, 1874.

Brother J. Urban Allred, in the name of Jesus Christ and by virtue of the Holy Priesthood which I bear, I place my hands upon your head and seal and confer a blessing upon you; and pray God the Eternal Father to fill you with His Holy Spirit, that it may be your constant companion through life; and through your obedience and diligence your faith shall increase and your knowledge of the Gospel of Jesus Christ shall increase; and it shall be your duty and mission wherever you go to lift your voice against sin, and to warn those who are doing evil to repent of their sins; and you shall have power and success in these labors; for it shall be your privilege to live long upon the earth, if you observe well the laws of nature; but nevertheless the adversary may strive to lead you from the path of duty, and may tempt thee in many ways; but let your faith fail not, and do not let your diligence slacken, and you will overcome all temptation; and power will be given into your hands that you shall be able to command the elements and they shall obey; and you shall have power over evil spirits and they shall be obedient to thy command; and you shall be blessed with this world's goods, all that is necessary for your welfare and comfort, and thy table shall be spread with the bounties of life, and none shall go from your door hungry; and you shall administer comfort and consolation to those who are in distress, for thou art a son of Zion, and thou shall become a father in Israel, and thy posterity shall bear thy name in honorable remembrance before the Lord. Therefore lift up your head and rejoice, and let thy faith fail not; and thou shall receive a crown of eternal life.

This blessing I seal upon you in the name of Jesus Christ. Amen.

APPENDIX V.

PATRIARCHAL BLESSING DEC. 29, 1901

Lehi City

Dec. 29, 1901

A patriarchal blessing by Henry Moyle upon the head of J. Urban Allred son of James Allred and Kate Jones, born at Lehi City, May 21, 1874.

Brother J. Urban, in the name of Jesus Christ and by authority of the Holy Priesthood I pronounce and seal upon thee a Patriarchal blessing. Thou art of royal lineage, having descended thru the loins of Abraham, Isaac and Jacob, and thou art numbered with the chosen seed, even one of the Lord's elect, and thy lineage is that of Ephraim, and thru thy faithfulness no blessing shall be withheld from thee, which the true sons of God are heir to. Thou hast been held in reserve to come forth in this day to take thy mission, which is a great and glorious one. Thy privileges and opportunities are great and much will be required of thee and great responsibilities will rest upon thee. Thou shalt become a shining light and as a polished shaft in the Lord's ministry. Thou shalt live long to lead and guide the rising generation by which they shall be raised to a higher plane of righteousness and intelligence. Thou shalt sit in the councils of the Holy Priesthood and preside among them and perform a great and a mighty work in Israel which shall tend to the building up and the establishing of the stakes throughout the land of Zion. Thy name is written in the Lamb's Book of Life and thou shalt be numbered with the fathers in Israel. Thy name shall be had from generation to generation in honor by thy posterity; for to thy increase there shall be no end. It will be thy duty to labor for thy departed kindred. Thou shalt be annointed a king and a priest unto God. Thou shall receive sufficient of this world's goods for the comfort and the adornment of thy homes. Gifts of the spirit shall be imparted unto thee even the spirit of discernment and prophecy and every blessing thy heart shall desire in righteousness shall be thine. And I seal thee up unto Eternal life to come forth in the morning of the first resurrection with thy eternal inheritance sealed upon thee a Savior on Mt. Zion to enter the pearly gates of the celestial Kingdom and with thy queens enthroned with celestial glory, thou shalt rule and reign in the house of God forever. These blessings are thine, dear brother, through thy faithfulness, which I seal upon thee in the name of Jesus Christ. Amen.

APPENDIX VI.

Patriarchal blessing

November 10, 1910

Salt Lake City, November 10th, 1910

A blessing given by John Smith, Patriarch, upon the head of J. Urban Allred, son of James and Kate Jones Allred, born in Lehi, Utah county, Utah, May 21, 1874.

Brother J. Urban Allred, Thou art of the house of Israel. Thy name is written in the Lamb's book of life, and at an early day you were chosen of the Father to labor in His vineyard. At an early day a decree did go forth that you had a mission to fill in which there should be many changes, and that you should see much of the world; lift up thy voice among strangers; bearing the message of life and salvation unto those in darkness. In thy journeying among the people thus far it has been thy privilege to witness the arm of the Lord made bare. It has been thy privilege to prophesy; to lay hands upon the sick; rebuke the destroyer, and the sick has been raised up. Reflect often upon the past and thou shalt realize that the hand of the Lord has been over thee; that thy guardian angel has removed barriers from thy way; and that thy life has been preserved for a purpose. By reflection thou shalt realize that thy mission is not yet finished; neither thy race run. By reflection incidents of the past shall be brought to thy mind which will give thee evidence that thy petitions have been heard, and thou hast yet much to do in order to complete thy mission upon the earth. By reflection thy memory shall receive strength, and through experience thy faith shall increase; and as you advance in years thou shalt advance in knowledge, and by listening to the whisperings of that still small voice thy duty shall be made known.

Thou art of Ephraim and an heir to the priesthood. Live up to thy privileges and thy name shall go forth in honorable remembrance among the people and as a father in Israel thou shalt be known far and near. Therefore be comforted. This blessing I seal upon thee in the name of Jesus Christ and I seal thee up unto eternal life to come forth in the morning of the first resurrection.

Even so. Amen.

APPENDIX VII.

Patriarchal blessing

February 2, 1911

Patriarchal blessing by Henry Moyle upon the head of J. Urban, son of James H. Allred and Kate Jones, born at Lehi, Utah Co., Utah, May 21st, 1874.

Bro. Allred by virtue and authority of the Holy Priesthood I pronounce and seal upon thee a patriarchal blessing. Put thy trust in the Lord and be of good cheer for the arm of his love surrounds thee, and thy mission of life thus far completed, is acceptable unto Him. The trials, disappointments and sorrow of heart thou hast realized shall be sanctified to thy future development, growth and progress; and shall tend to thy glory and exaltation in our Father's kingdom. Therefore, continue true and faithful to thy covenants and to the privileges and opportunities afforded thee and thy pathway shall grow bright; and the rays of the sunshine of heaven, the Holy Spirit, the Comforter, shall not forsake thee; and ere long peace, joy and contentment shall reign in thy family circle to thy joy and satisfaction. Be faithful and true to the counsel and calls of the Holy Priesthood; and in due time the bounties and good things of the earth shall be thine to thy satisfaction; and with every blessing thy heart may desire in righteousness.

I seal thee up unto eternal life; a savior in thy father's house, to many of thy progenitors, kindred and friends, to come forth in the morning of the first resurrection a king and a priest unto the Most High with thy queens to rule and reign in the house of Israel forever.

This blessing I seal upon thee on condition of thy faithfulness, in the name of Jesus Christ. Amen.

APPENDIX VIII.

Patriarchal blessing

February 5, 1911

Given at Lehi, Feb. 5, 1911

A blessing given under the hands of James Kirkham, Patriarch, upon the head of J. Urban, the son of James and Kate Jones Allred, born May 21, 1874 at Lehi City, Utah Co., Utah, U.S.A.

Urban, in the authority of the Holy Melchizedek Priesthood and in the name of Jesus Christ of Nazareth, I seal upon your head a Patriarchal blessing and say unto thee, dear brother, if thou wilt be faithful and true to thy covenants that no blessing that is right and proper for you to receive shall be withheld from you. Thou art of the house of Jacob, even of the tribe of Ephraim, and if thou art faithful thou shalt participate in and enjoy the glory and blessings that shall rest down upon that glorious household. The Lord remembers thee therefore thou shalt put thy trust in His arm and fear not.

The day is coming and near at hand when thou shalt receive the desire of thine heart and that, too, within the Holy walls of the Temple. Thy voice has been heard in lands afar off, yet shall it speak again to those who sit in darkness.

Thy name shall be handed down from generation to generation in honor before the Lord. Thy sons and thy daughters shall rise up and bless thee and spirits unborn shall honor thy name. Because of thy good works the earth shall yield in abundance for thy sake. Thou shalt be blessed in flocks and herds; therefore, thou shalt forget not the Lord nor thy oblations unto Him, and thy hand labors shall be rewarded one hundred fold.

The spirits of the departed loved ones shall commune with thee, and their influence shall be a guiding star to thy life.

In the House of the Lord thou shalt turn the key which shall throw open the prison doors and those of the departed, for generations gone, shall rejoice in thy great works.

Thou shalt seek knowledge and ask for wisdom for thou shalt stand as a living witness of the divinity of the Prophet Joseph and his great mission upon the earth and that Jesus is the Christ. Thou shalt help weld the chains that shall bind the adversary; for the Lord will give thee power to rebuke him and his hosts. The sick shall be healed under thy hands and the lame leap for joy, and the deaf shall hear the words of thy mouth.

Thou shalt behold the glory of the Lord rest down upon Mt. Zion and her enemies pass away like the falling snow before the glorious sunshine. Thou shalt behold nations rise against nation, and the cry of war throughout the land, the earth shake and the sea roll beyond its bounds, and men's hearts fail them; if thou shalt put thy trust in the arm of Jehovah and prepare thyself for the great day of the coming of the Son of man.

I bless thee with health and long life that thou mayst live even until thy hair be as white as wool, that thou mayst stretch forth thy hands and bless future generations and stand upon the walls of Zion as a watch man to cry unto the people, "Lo, the bridegroom cometh;" when a pillar of fire shall rest down upon the Holy Temple by night and a cloud to o'er shadow it by day.

Now I seal thee up to come forth in the morning of the First Resurrection to be numbered among the valiant and true to receive a crown of immortality and eternal life, to behold the face of thy Redeemer, and with thy companion and those whom the Lord will yet give thee, to dwell in the Celestial Kingdom of our Father and His Son, Jesus Christ, worlds without end. Amen.

APPENDIX IX.

Patriarchal blessing

January 17, 1919

at Salt Lake City, Utah

A blessing given by Hyrum G. Smith, Patriarch, upon the head of J. Urban Allred, son of James Allred and Kate (Jones) Allred, born May 21, 1874 at Lehi, Utah.

Brother J. U. Allred: According to thy desire I place my hands upon thy head, and as the Spirit of the Lord shall direct us, give unto thee a blessing for thy comfort and benefit because of thy faithfulness. Thou art numbered among the honored sons and fathers in Israel. The Lord has heard thy prayers; He knoweth the integrity of thy heart; He has been pleased with thy devotion in His service; He has blessed thy testimonies and will continue to bless them for thy good and for the good of the Cause of Truth and Righteousness in the earth. Thou need never lack for friends, but shall be comforted in the discharge of thy duties. Thou shalt also be comforted in the blessings that shall come to thee through thy children and loved ones. And because of thy diligence in observing the whisperings of the Holy Spirit, thou shalt avoid the designs of the adversary both for thyself and for thy loved ones who shall depend upon thee for guidance, for teaching and for comfort. Thy name shall live in honorable remembrance from generation to generation, both through thy deeds and through thy posterity. Continue, therefore, to acknowledge the hand of the Lord in thy blessings, and thou shalt go about from place to place in the discharge of thy duties attended by the preserving and protecting care of the Lord; and shall be enabled to do good wherever thy lot may be cast. Continue, therefore, to be prudent in the use of thy time and thy talents, and the Lord will bless thee with wisdom and the spirit of Discernment and Discretion, to choose well thy part in thy labors and in the mission of life. Thou shalt also be enabled to meet thine obligations both temporally and spiritually, for the Lord will bless thee with wisdom and with the exercise of such other gifts as will enable thee to perform thy duties and to fulfill thy mission in honor. Therefore, be comforted, be faithful, be humble and the Lord will not forget thee but will comfort and sustain and provide every blessing and gift that will be necessary to help thee to fulfill thy mission in honor before Him. Therefore, go forth in faith and in good cheer, keeping thy trust in the Lord, and His blessings will ever be with thee, even unto the end in faithfulness.

I seal this blessing upon thy head through thy faithfulness. And seal thee up even unto eternal life, to come forth in a glorious Resurrection, with thy kindred and loved ones, among the redeemed and glorified of Israel, by virtue of the Holy Priesthood and in the name of Jesus Christ, Amen.

Approved:

Hyrum G. Smith, Patriarch.

APPENDIX X.

RAINS BREAK DROUGHT ACCORDING TO PREDICTION OF PROPHET

Church News

Sept. 16, 1961

Fans fluttered and men wiped their foreheads with handkerchiefs throughout the crowded meetinghouse in Raymond, Alberta, Canada. Everyone seemed on the verge of wilting in the stifling heat.

Out in the surrounding fields, the crops were withering. It was the middle of May, 1922, and there had been no rain since April. The April showers had given the early grain a start, but with no rain since, the situation was getting serious.

For five years the area had been suffering from drought. There was no water stored in reserve for irrigation. Rain was the only hope.

Worry -- even desperation -- was reflected in the faces of the stake conference congregation. Because of the prolonged dry spell the banks and merchants were taking no chances. They had decided to allow no further loans or credit. The choice seemed to be starve or leave.

Elder Melvin J. Ballard of the Council of the Twelve rose to speak. "Plant all the grain you can," was his astonishing advice. "You will have a good year with sufficient moisture to make good crops."

The people were much encouraged by the advice and acted accordingly. But the hot, dry weather continued. A non-Mormon asked one of the bishops in the stake, "What about the prediction of your prophet?"

"What he said will come true," the bishop said firmly.

Little hope remained by the end of the month. Then on the 28th of May, the promised rains began. The farmers in the Raymond area harvested bumper crops that year.

The man who made the prediction, Elder Melvin J. Ballard, understood the problems of the farmer. He also knew the ways of the Lord. He had learned both in personal experiences from boyhood.

APPENDIX XI.

JOHN A. WIDTSOE, COMMISSIONER
STEPHEN L. RICHARDS, 1ST ASST. COMMISSIONER
RICHARD R. LYMAN, 2ND ASST. COMMISSIONER
ADAM S. BENNION, SUPERINTENDENT

COMMISSION OF EDUCATION
OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

47 EAST SOUTH TEMPLE STREET

SALT LAKE CITY, UTAH

January 18, 1924

Mr. J. U. Allred
Raymond, Alta., Canada

Dear Brother Allred:

Your letter has just come to my attention with the announcement that you have been released from your connection with the Religion Class work.

May I take this occasion to congratulate you on your long service and to express the appreciation of the Commission of Education and all of the brethren here at headquarters on such a devotion. I just trust that the spirit of Religion Class work has brought to you the satisfaction which you are entitled to because of your faithful service. I feel confident that the spirit of the gospel has been an ample reward and yet we like upon these occasions to let our fellow-workers know that we appreciate what they have done.

May the Lord continue to bless you and make you equal to all that may lie ahead of you in your life.

Sincerely your brother,



ASB/PB

Raymond, Alberta, Canada.

J. Urban Allred set apart, Sept. 29, 1904 as Stake Superintendent of Religion Classes in Taylor Stake under the hands of the Stake Presidency and Apostle John W. Taylor (John W. Taylor being mouth) at the Stake Priesthood meeting at Raymond, Saturday September 29, 1904.

(I am not sure if these are Conference Notes or a talk given sometime. But they are in a little notebook with notes on General Conference and Quarterly Conference. At the end are a few blank pages in which Hugh Bruce has attempted to write his name. Father has a number of other pocket-sized notebooks filled with Conference notes. They are taken in an orderly fashion and often have the speakers thoughts down in notated order. But always he was able to pick out the kernel of truth, the essential principle contained in each talk presented. I wanted to present at least one of these notebooks to show his orderly and analytical mind.)

Obedience

1. Importance of.

2. What it is.

3. Relationship to:

1. Akin to Repentance
2. Faith

4. Nature of --

1. Active
2. Based on intelligence, not ignorance.

5. Restraint of Nature

Countless forces and laws surround man and he must learn to obey them.

6. Restraint of Man

Shall man obey man?

1. Is system right?
2. Acting on authority?

7. Eternal law and laws of nature are part of each other.

8. Man and Church are active organism

When truth is given them promises to use that truth should be required.

9. Results --

1. Disobedience --
2. The greatest freedom or greatest punishment -- Enlargement of soul

10. The Church stands for highest principles which man can obey via:

1. Faith in God.
2. Charity.
3. More blessed to give than receive.
4. Do unto others, and etc.
5. Not wait to be commanded in all things.

Growth measured in terms of obedience.

Scriptures: "Obedience to law upon that blessing is predicated." (D&C 130 - 20)

"Obedience is better than sacrifice." (I Sam. 15-22)

APPENDIX XIII.

Letters from C. E. Allred, University of Tennessee, of Knoxville, Tenn. on genealogical help.

Excerpts from these letters: "In looking over the 1779 tax list of Randolph County, N. C., I notice that the residents were divided into six districts such as Joseph Hind's District, John Hind's District, etc. Did you obtain a map showing the approximate boundaries of each of these districts? If so I would appreciate a copy, which would be very helpful.

Did you obtain information about the family or families residing at or near the post office of Allreds, just south of the Randolph Co. line? When was that post office established? Just what relation are those families to the early Allreds of Randolph County.

Which of the early Allreds were Quakers?

Which of the early Allreds were Regulators?

Which of the early Allreds were Tories.

. . . Also I talked with Dr. Waterhouse's wife, and she promised to try to find the Diary kept by pioneer Richard G. Waterhouse. I have hopes that it may throw additional light on Blackstone Waterhouse Allred and his mother's family.

. . . Thank you for your recent letter. I mailed your notebook to you on Feb. 23, and insured it for the highest amount the post office would cover. At present I do not have at hand the information which you requested on W. E. Allred's family, but will try to get it and send it to you soon.

I do have some information on W. E.'s older brother, John Lloyd Allred. He married Lillie Mae Cantrell, who survives. They have eight children living as follows: Mrs. Arthra Dodson, Mrs. Alda Cluff, Mrs. Eliza Lacy, Mrs. Nenia Behnken, Miss Selma Allred, Mrs. Otto Tinch, William C. Allred, and John Allred.

Apparently you were afraid your notebooks or diaries would be lost if loaned to me. However, there would be no danger of this unless they were lost in the mail, as they would not be kept but a short time, and would be filed in steel cabinets in what is supposed to be a fireproof building.

I am trying to obtain information on the descendants of William Bailey Allred, son of F. C. Allred, who was born about time of the Civil War, and settled in Oklahoma. He is said to have had about five children, so there should be several descendants out there somewhere.

Thank you for your encouragement. It is certainly needed, what with the family so scattered, with the limited time that I have available for it, and the lack of interest or cooperation from many members who should be as much interested in the work as I am. It is easy to see why so many people get discouraged and quit, after working at it a little while.

. . . On your recent visit you asked if I could supply you with information on the Allreds.

1. On a trip to Little Rock, Ark. last week I noticed that people of that name reside there.
2. I have been told that the Allred family came from Yorkshire, England, very near Scotland border. Have you this information?
3. I have in my possession a powder flask which is said to have been brought over by the Allred's from Ireland. This indicates that they might have stopped for a time in Ireland, as so many "Scotch-Irish" did. Is this correct?
4. Mr. L. H. Allred, attorney, Erwin, Tenn. is very much interested in tracing the history of the family.
5. Have you been able to locate the coat of arms of the Allred family? I understand these were quite popular in England many years ago.

These letters date from Sept. 8, 1946 to July 4, 1956. On the envelopes is given the date in which that letter was answered. There are 20 letters in all from this man.

Also in this packet of letters there are answers to correspondence from father asking for genealogical information from Forrest Markland, Casper, Wyo., Maxine Pugh, Greensboro, N. C., Mrs. Earl Coltrane, Jamestown, N. C., Mr. H. C. Allred, Alamance, N. C., Jennie Brotherson, Spring City, Utah., Mrs. Loya Beck, Los Angeles, Calif., G. O. Anderson, Haines #1, Oregon, R. A. Berry, Provo, Utah, Mrs. A. Redford (Calvert genealogy) Lethbridge, Alberta, Mrs. Jeter A. Allred, Rt. 2, Ellerbe, N. C., Colon Allred, Cedar Falls, N. C.

Upon learning of father's death, Prof. C. E. Allred wrote the following letter to mother:

440 W. Hillvale
Knoxville, Tenn.
July 16, 1956

Miss Helen Allred
Mrs. Edna B. Allred
Logan, Utah

Dear Miss and Mrs. Allred:

Your letter of July 10 came as a great shock to Eliza and me, as Mr. J. Urban Allred appeared in such splendid health when he visited us less than a year ago. We had hoped that he would be spared for many more years of productive work.

Please accept our heartfelt sympathy. He was such a loveable character, that we are not surprised that an exceptionally large number of people attended his funeral.

We are glad that we had the opportunity last year to know him better, and that those at the Allred Reunion in N. C. were permitted to hear him once more.

Your husband and father has made a great contribution to Allred family history, to my mind the greatest of any man. I always enjoyed his letters very much, and always learned something of value from them. I feel like I know you both, as he has spoken of you often, both by letter and in person.

We hope that some arrangements can be made for the fine genealogical research which he was doing to be continued. Because of his deep interest, I am persuaded to believe that nothing would be more pleasing to him.

I don't know whether he told you or not, but I have a daughter named Helen. She was visiting us when he was here last fall.

With deepest sympathy,

Sincerely yours,

C. E. Allred.

APPENDIX XIV.

NEW YEAR'S GREETING 1942 - 43

FROM J. U. ALLRED TO HIS CHILDREN

New Year Greetings

-- 1942 --

Dear Children,

The day is gone, the shadows of the night have long since cast darkness over the beautiful Cache Valley from mountain top to the rivers below. Our household is all huddled and are in bed except your father; the smoldering embers in the grate glow are low; even the traffic on the busy streets is almost hushed and the music of the Christmas carols broadcast over our city has ceased, reminding us anew that the Christmastide is at hand and that the year 1941 is almost spent. Thank the Lord for the darkness, in which men and nature can rest, as well as the light and the brightness of day.

Amid these surroundings I have sat in meditation -- in retrospection of the past and a contemplation of the future. I cannot speak to you my children so I will speak by pen and commit the written word to the faithful custody of our Uncle Sam!

Father Time marks the hour and tells us that the old year is done and that a new year dawns on a troubled war torn, suffering world.

Events move most rapidly -- pages of untold history are made almost every hour of the day. Men and women's hearts are chilled cold with the atrocities of wholesale bloodshed -- the ravishes of war throughout the entire world while the so-called Christian Nations acclaim the teachings of the Prince of Peace who said: "I come to bring you peace"-- such a condition is a solemn traversy on the teachings of the Divine Teacher.

Perhaps the greatest emotion that can fill the human soul is the emotion of gratitude and thanksgiving to the Giver of all blessings. I am grateful to our Father for the fullness and richness of His blessings! For in my retrospections I plainly see His Divine Hand over His children and over His divine work. I clearly see His benevolent hand of protection over me in all the years of my life and there comes to me a peace from within my soul -- as peace and happiness must ever spring from the prepared soul -- that expells all fear and doubt.

What shall I say to the bounteous Giver of all these high privileges which I enjoy and which He intimated and promised to me in my youth!

I would be poor indeed if I were not grateful and gave special cognizance of the noble birthright and lineage which He gave me: that my feet were early set in the way of virtue and honor by God's appointed teachers -- my God fearing parents: that in all the tribulous course of mortal life -- nearly 68 years -- I have kept in my heart those parental admonitions, and the teachings of the Divine teachers whom the Lord set in His Church, among whom I have been always environed to the extent that a marvelous work and a wonder is in time to be accomplished -- the redemption of a soul -- one who was selfish, ignorant, disobedient and helpless.

Out of the limitations of the past the Father led me to accept these limitless blessings and privileges of the ordinances of the Holy Priesthood, hence the great blessing of a noble posterity -- wives and children in the bonds of eternal reality which, upon faithfulness, brings a fullness of those eternal blessings which mortal man cannot fully comprehend.

I am thankful, Father, for an honorable posterity, and that we have a standing among the records of Thy great Church. That this crowning blessing and also that our household would be sustained and blessed with enough of this world's goods, sufficient for our needs, has been fulfilled most marvelously. Up to the close of this eventful year and will, I am assured, be even more abundantly manifested in Thy divine goodness as the countless years come and go, if we are faithful, as the Lord is unfailing in His promises -- all of which and more are a fulfillment of the promises of the Patriarchs early in my life.

I shall be grateful for my homes among God's people - eight of them - six in Alberta and two in Utah. Shall I forget that the earth has been blessed for my sake? That in our struggle for an earthly existence we were abundantly blessed? Grateful am I that in this struggle for a subsistence for a living from the soil during those 34 years in Canada we learned the lesson of work and toil -- its honor and efficiency which, touched by the Divine, enabled us to succeed in that most wholesome command, "Thou shalt earn thy bread by the sweat of thy brow." Grateful for the lessons of frugality and industry and their effect in giving self-direction to the human soul. Grateful for tears of deepest sorrow shed as we stood beside open graves, as Father, in His wisdom, laid the hand of death on our ranks -- four wonderful children and a devoted, loving wife -- Mother Amelia, the wife of my young manhood. For the comfort of His spirit and His divine manifestations to me that dried those tears and healed our wounded spirits so that today those healed sorrows are like shafts of light and hope from the unseen world beckoning the way and filling our hearts with a new born faith.

Most grateful, too, for the clearness of the vision and the constant assurances and understanding which I have of God's great plan of redemption -- Gospel of Jesus Christ. That I have been highly honored to bear that message in His divine authority in the missionary field-- four of them -- and that in that ministry the Lord sustained and intervened in my behalf most miraculously and fulfilled my words of promise of blessings to those who needed those blessings.

I realize more tonight than perhaps ever before in my life the significance of the words of my good mother when she said to me shortly before her death in her eightieth year: "Urban, you are a blessed man!" -- this in view of these and many other unmentioned blessings. He who marks the sparrows fall has not forgotten us and we have been most abundantly blessed, and our feet occupy positions of favor as well as great responsibilities before Him and our Father expects that each one of us do not fail Him and make ship wrecks of our mortal estates; no member of our family need fail if we put forth our hand and cooperate with the Divine.

I trust the spirit of gratitude expressed to our Father should possess our souls for His abundant blessing upon us as a family and especially His mercy and blessing upon our Kate in her recent experience in which her life hung by a thread between life and death; for it was only through the power of prayer and the blessing of God's servants that she is with us as a blessing to her family. In our own home we asked the Lord many times for Him to spare her life and today we give humble acknowledgement and witness that those, our united prayers, were heard and I trust that we shall be ever grateful for her life and pray now that full and speedy recovery will come to her and Lester and their dear children.

In all this Mother joins and sustains me as she has to a most untiring, unfailing, degree during all these years. Her life has been one of untiring service to the every need of family as I am sure you all feel.

Man in his need was given a helpmate and man has looked to woman for something greater than he possesses -- that refining power of home and that faith which woman possesses even when man is nearly down and out. Such is Mother now and forever.

Now must close. The New Year is at hand. I fancy her tread upon the door lentil and she brings to us a new condition. A call to duty in protection of that heritage which our forefathers gave us through their great sacrifices.

It is an hour of demonstrations. The lines of demarcation are being drawn. Let us without hatred in our hearts prepare our souls for whatever defense the cause of truth and liberty shall require of us in means, in man power, and above all in the force of noble, worthy lives with malice for none, and charity and justice for all.

Now may our kind Father abundantly bless you in your homes and your daily walk in life that faith in Him may bring you that light that you may know your way, that His peace may ever dwell in your heart, and with you in your rearing your families to honor the Lord forever, I pray.

Affectionately

Father

APPENDIX XIV. A

Logan, Utah
December 13, 1942

Dear Children:

Times surely flies -- even as on wings of lightning! Long before the light of day spread its splendor over a saddened world, I awoke this morning with a thought of our family in their various homes, and was again reminded that we stand at the eve of another Christmas eve, and at the close of another eventful year -- 1942!

In my hopeful wishes I would have gathered each of you home again around the family hearth even tho it be for a few brief hours, to have felt your spirits and renewed those ties of love and devotion, which was fostered in our home life, and in the years that are passed and gone. Our greatest wish today is that you all could have come home and put your feet again under our table, and eaten again from Mother's cupboard, which is not yet depleted nor empty!

We have been greatly blessed and have greatly enjoyed recent visits on Thanksgiving of Kate, Lester, and children, Sina and children, Odessa and Merrill, and Lucile and baby. This latest addition saw the light of day in Logan and was with us long enough to seem a part of our necessary household. Lucile is now in the safe hands of Ray in Tacoma, where Ray is in the service of his country. She took this big, stretching, fine-bodied, baby boy with, and we are lost. Last Sunday he was given the name of Lynn Allred!

Children, I write you in a day and in an hour when the world is upset. A veil of darkness covers the earth and all things are in commotion and fear and misgiving and distrust fills the souls of men. We are in the toils of a terrible war that grips every nation, land and people; and consequently there is unparalled suffering abroad and the unconquered enemy of righteousness sweeps forward threatening our liberty, our lives, our civilization.

These are the sorrows and the conditions of the latter days which all the prophets, ancient and modern, speak of and have foreshadowed and we are witnessing their fulfillment. In the midst of these conditions there is a cry for peace but there is no peace and there will be no peace until the coming of the Prince of Peace, as the Prophets have declared.

Under these conditions, what is our refuge, our safety? Our only security is the security of our own lives through the ways the Lord has provided and in the "Stand ye in holy places when these calamities come." These holy places is in the sanctity of our homes, made so by putting our homes "in order" as we are commanded. Our homes, I tell you, are sanctified and become refuges of safety and protection against evil in our lives and the lives of our children, if they are places of family devotion -- prayer, sacrifice and loving service.

May the Lord bless all of you that your homes may be places of peace, and havens of love and may kindness rule your lives. Remember that the Lord will bless according to our desires and to our faithfulness in His Cause. Surely we need to be on the side of the Lord in these critical days.

At home we are all well -- Helen, Hugh, and Eileen. Mother is well, too, and is always with us in her devoted services and untiring efforts to meet our daily needs and with her encouragement when discouragement raises his ugly form.

This war is brought home to us now, more than ever, when Hugh B. is required to register this week. It seems to us a shame that these young boys of 18 are brought into the army life with its effects of changing the whole complexion and nature of their lives from one of peace to one of war.

The exegencies of the times and depleted stores in Logan suggest that our Christmas from you be almost eliminated this Christmas. We shall be made very happy in a knowledge of your physical welfare and of your devotion to us and of your family ties.

Mother and I, above all, are most grateful before the Lord for a noble, worthy family. May our love for each of you children and grandchildren and the standards for which we stand, be also your reward and encouragement in your keeping the onward, honorable course that leads to the Celestial gates and kingdom of our Heavenly Father. Be assured of our devotion and our continued love and solicitude for your welfare and eternal happiness.

Lovingly

Your Father, Mother and Children at home.

NEW YEAR GREETING

1943

132 West 3 North
Logan, Utah
Dec. 12, 1943

Dear Children,

I have pressed a button and my radio entertainers are silent as I sit in the quiet of our home with a desire to say, by the written word, a few words to all and each of you, our beloved children, scattered as you are through the confines of six states.

Today is Sunday, the 12th day of December, a beautiful, mild, winter day; invigorating air warmed by a bright radiant sun which I very much appreciated as I went by invitation to teach a class in genealogy in the ninth ward. An eager class awaited me and we discussed the family life in the Celestial Kingdom. We concluded that man's worthwhile riches consists in the eternal relationships which he holds and keeps with God; his eternal relationship which he holds with God and His creations; and his eternal relationship which he holds with his family -- his ancestors, his posterity through all the ages of eternity. I pass you this great truth for your contemplation and study. You children of the covenant of this household, this is your birthright, your blessed inheritance -- receive it to your souls and treasure it in your hearts.

Then later today I left our home, where we all enjoy health, life, and conditions - which if understood - are conducive to happiness and gratitude, and I went less than three blocks away into a home where I sought to bring a message of friendly greetings and cheer and encouragement. This was not my first visit. I spent about 25 minutes in this wonderful home and was fed and strengthened. This man is a splendid example of the personification of the virtues told about in the life and character of the immortal Job. His is 71 years of age; for 45 years he has not been able to walk a step and for more than 25 years he has spent all his days in a wheel chair which his most devoted wife wheels about. His hands are drawn and almost useless and his feet and limbs likewise, yet he complains not and his soul is glad and he is full of hope, cheer and everliving happiness -- an inspiration to everyone who visits him. I am glad for his lessons of patience, trust, hope, faith, and self-control which he teaches me.

I speak to you, my beloved children, in the closing hours of another eventful year -- a year full of the awful anxieties of a cruel war running through the entire days of the year. The world has been in commotion, sorrow and suffering as perhaps never before and the end is not yet. As a family we have been most wonderfully blessed. Mother and I rejoice daily in our family -- your good, honorable, faithful lives. We are glad beyond measure for your faith and standing in the Church of God.

We are mindful that we have been blessed during this year with two more beautiful grandchildren, Odessa and Merrill's Jody, reported to be the finest child in the state of Utah, and Inez and David's Mary, the climax in fine babies. And patient Ruth says the report is not yet all in. We are grateful for these fine spirits and feel that the Lord has heard our prayers.

Now in the midst of anxious, serious, world social conditions, we should turn to our Father for succor, protection and guidance during the days that are ahead -- 1944. Let us set our houses in order and invite God's cooperation and we need have no fear. Let us remember before Him our boys abroad and at home who bear grave responsibilities and are exposed to constant danger for our protection. Let us remember before Him and sustain always our brothers, Hugh Bruce, Eugene and Ray who are already in their country's cause and uniform. May He bless them each day that they may bring honor to His cause.

May you and each of us be sustained in our faith in the eternal truths of the Gospel which changeth not and which faileth not. May peace and happiness be in your homes and abide in your hearts and love actuate your lives.

With Christmas Greetings

Father and Mother

APPENDIX XV.

LETTER FROM PRES. DAVID O. MC KAY TO J. U. ALLRED IN ANSWER TO A LETTER WRITTEN TO HIM BY
FATHER WHEN HE BECAME PRESIDENT OF THE CHURCH.

CHURCH ADMINISTRATION BUILDING
47 East South Temple Street
Salt Lake City
Utah

David O. McKay

April 26, 1951

Dear Brother Allred:

Never before have I so fully realized the force and significance of the commandment of the Lord that the "three Presiding High Priests" of the Church shall be "upheld by the confidence, faith, and prayer of the Church." With the united support of the people and divine inspiration given to those appointed and sustained as leaders, no power on earth can destroy the influence or prevent the progress of the Lord's work.

Thank you for your having taken the time to give assurance of your confidence, loyalty, and prayerful support of the First Presidency as presented and sustained in the Salt Lake Tabernacle April 9, 1951.

Your graciousness in having taken the time to express in writing your affectionate confidence and unqualified support has given us more encouragement and hope than you can possibly realize. Gratefully, I acknowledge your heartfelt approval and proffered cooperation.

Though of necessity, because of numerous letters and telegrams received, this note must be more or less formal, will you please accept it as a personal acknowledgement from Sister McKay and me of your much-appreciated letter.

Sincerely yours.

David O. McKay

Mr. J. Urban Allred
132 West 3rd North Street
Logan, Utah

APPENDIX XVI.

MISSIONARY EXPERIENCES WRITTEN BY FATHER TO MRS. JOSEPH QUALE,

NASHVILLE, TENN. IN 1953.

Logan, Utah
December 21, 1953

Mrs. Joseph Quayle
Nashville, Tennessee

Dear Sister Quayle:

Your good mother, our good neighbor, said to me: "I recently received a letter from my daughter now living in Nashville in which she said that she would like you to write some of your missionary experiences in Nashville and Tennessee as a missionary for the Mormon Church during the years 1898 - 1900, the same to be used by a historical organization in Nashville." So I respond as follows:

I was President of the Middle Tennessee Conference, consisting of 40 counties and containing 36 Elders laboring two by two in these counties. In our endeavors to find a place to hold meetings for our forthcoming Conference we contacted many leading men who were the trustees of many buildings and public halls. From my diaries, in which I made daily entries, I now note the following:

May 8, 1899 commenced our labors in Nashville by visiting James Turner whom the Lord raised up to help us with money the night before and returned the most of it to him to his surprise. Mr. Turner was a true friend indeed during our entire stay in Nashville, made us acquainted with Mayor Dudley, who received us cordially and after consulting his City Attorney, freely gave us a written permit - also the Chief of Police did the same - to be free to hold public religious meetings on the street if it became necessary and that we would be hereafter regarded on an equal with other ministers of the Gospel.

Later in the day we visited Robert Aldred who was born in England, who operated a cleaning plant in East Nashville. He gave me an invitation to visit him again. Visited among others W. H. Raymond, banker and elder in the Presbyterian church and on the committee of the tabernacle building used for public services. When we told him our needs he said, "If I have my way I would put you both behind the prison walls." We asked him if that was the spirit of Christianity, he said it was and in most emphatic words said that we could not rent the tabernacle. We next visited Thomas Raymond, a steamboat man, who plainly told us that he wanted to please the people and as our doctrines were unpopular and that he thought more of money than he did of the principles. I talked very plainly, told him his money would perish with him. While I spoke he hung his head and we left.

We next visited the IOOF Hall with some encouragement, but when the secretary of this order learned we were Mormons he defamed us and used abusive language. He said that we could not use their hall for one thousand dollars a night and ordered us out of his office. Made an unsuccessful attempt to secure the Watkins Hall, one of the most popular halls in the city, for which we offered the trustees of this estate fifteen dollars a night for the use of the building for July 22, 23, and 24th. They saw at once that the popularity of their building was at stake. They did not care to let the Mormons have it. We also tried Rev. Mathews of the Methodist Church, but received no results. Visited James I. Vance, who refused even a conversation saying he did not have time.

We continued and on June 28, 1899, according to my diary, we visited the Vendome Theatre which is often used for public gatherings. The man in charge was anxious to rent it until we told him we were Elders of the Church of Jesus Christ of Latter-day Saints, known as Mormons, when he shook his head and said with emphasis, "You cannot rent this house!" Among others visited was Judge Anderson of the Criminal Court of Nashville. We visited him at the close of a trial of a Negro stealing a loaf of bread. When opportunity came, I presented myself before him making known our desire to obtain through rental the use of Knights of Pythias Hall, of which he was chairman of the committee in charge. I presented him with a religious tract and announced we were Mormon Elders and wanted to rent this building for the holding of public meetings on December 9 and 10th. When he heard this he tore up and threw the tract and said I want nothing to do with Mormonism, and that he would not

consent for us to rent the building. I expostulated with him, telling him that we should be given a hearing before being condemned, that people should be broadminded and liberal, especially judges of the courts. I called attention to the fact that he filled a position of great responsibility and ought to be a broad and fair-minded man. He turned very pale and tried to talk. Finally, to my astonishment, he said: "I have judged hastily and withdraw my decision and give you my approval to rent the building. He further added that the best sermon he ever heard in his life was by a Mormon in the big Mormon Tabernacle in Salt Lake City. The Lord softened his heart.

Nov. 20. Today we visited Mrs. Boyle, who had previously consented to rent us the Masonic Theatre, but when we visited her today she made excuses that she did not want to rent the building which she had a lease from the Masonic Lodge. We visited Mr. William J. Wallace, a lumber dealer, who is chairman of Board of Control for the Free Masons, who said the building could not be had by Mormons. We also visited Maj. W. J. Foster, a civil engineer, also a committee member, he also said they would not tolerate Mormonism in the Masonic Hall. Visited the editor of the Nashville Banner who said he was the son of a Methodist preacher and we might just as well try to convert an angel to our religion as to try to convert him.

We now turned to M. B. Lanear who claims not to be a Christian in name but claims to be a follower of Tom Paine, the atheist, but we found he possessed more moral stability and real religion at heart than any man whom we had contacted in our efforts to secure a building. This man freely gave us permission to use the Knights of Pythias Hall in the Exchange Building at 411 - 12 Union S. for Dec. 9 and 10, for which we paid him \$10.00. While this hall was somewhat small and meant climbing 3 flights of stairs, we were blessed with good attendance of all the Elders of Conference 47, also President Rich and wife of the Southern States Mission, and fair crowds who were interested during our two-day Conference. All felt greatly blessed.

April 10, 1900. Held a public meeting at Mr. Choat's home. A mob came and left a bundle of hickory withes on his doorsteps with the following notice: "You dam Mormon devils, we come for you tonight." There was some excitement, but Mr. Choat's armed and stood guard while we Elders slept. We went peaceably on our way next morning.

On Friday, June 16, 1899, I received a letter from Elders S. B. Rushforth and Richard Talbot, now laboring by invitation and temporary appointment in Lewis County, Tenn. It contained the disturbing news that rumors of murder and bloodshed were prevalent in that county that they thought it unwise for their own safety to remain there, having been warned by the County Sheriff and others of the danger. The letter also stated that the Hinsens, whose father was leader of the mob who killed Elders J. H. Gibbs and W. H. Berry in Kane Creek in Lewis County, Tennessee, on June 10, 1884, were making loud threats against these Elders. I went at once to the office of Benton McMillin, present Governor of Tennessee, and read to him the letter of these Elders and asked him to intercede for their safety and protection. The Governor said that he wanted to see the laws of the State well executed but declined to render any assistance on the grounds that he was governed by law and until the sheriff of Lewis County called for help he would not do anything. I asked him to lend his influence to aid these Elders - he would give no assurance of this.

I dispatched word quickly to the Elders in Lewis County to leave that county at once which they did, and future trouble was averted. Lewis County was closed to the preaching of the Gospel for many years following the brutal assassination of Elders Gibbs and Berry there in 1884. In recent years the county has been again visited by missionaries and I am informed that today a Mormon Church stands on the very spot where men gave their lives in Kane Creek, Lewis County - a monument that truth will prevail and a witness that the clouds of prejudice and misunderstanding have begun to break, as the people of the South and the world have been able to more fully understand the Mormon people.

Another event. On Saturday, October 14, 1899, I passed the place of business of Mr. Robert Aldred, the cleaner and dyer, when he called me in and said that in the morning Nashville Banner there was a glaring announcement that Dr. T. C. Iliff was being sent by the Ministerial Association of Utah to deliver an attack against the Mormon Church on the morrow, Sunday, October 15, 1899, in the Tulip Street Methodist Church in East Nashville. I said, "Dr. Iliff nor no other man can say anything in truth that will injure the Mormon Church." But, knowing Iliff's reputation in telling untruths against us in which he took delight, this caused us no little concern because we had at present no place to meet for rebuttal. So we, Elder Forsythe and I, went to the Tulip Street Methodist

Church where we found Rev. John R. Stewart already preparing for this anticipated meeting for the morrow. I told him that Dr. Iliff was known to be a bitter opponent of the Mormon people and we would like to give the true picture and facts to the people and asked if we might have that opportunity of speaking to the people in his Church at some time that he might name. This request was indignantly refused. Then said I, "Would you say to the people that the Mormon Elders were here tonight and had asked for the use of this beautiful church as a place to reply to Dr. Iliff?" His answer was, "No, I will not!" Then I asked, "Will you be kind enough to give us a front seat at this meeting?" - to which he made no reply, at which instance two of the elders of his church took him under the arms and marched him out of his study and we found ourselves alone in the room.

The meeting was held as scheduled, the large beautiful church was filled to overflowing; the people were gullible, they believed every word he said, which had for its purpose the setting the U.S. Government at bitter opposition to the Mormon Church. The tirade was over and the audience was pleased, the formal dismissal had been said and the congregation began to file out, but the climax of this meeting was to be on the sidewalk and parkway outside! I left the church rather in advance of the crowd, and as the people came out, I stood on the sidewalk and said, "Ladies and Gentlemen, the Mormon Elders of this city were in this meeting tonight and heard it all. We are inviting you to come tomorrow night and we will give our side of this matter in a meeting which we will hold in front of this church." It was like a spark set under a keg of powder. A dozen men seized me with clenched teeth and hands, and as they thrust their fists under my nose they told me that if I said another word they would kill me. Many shouted, "We will see that you do not hold a meeting in front of this Church!" Excitement ran very high with many mumblings and threats against my life, including a call for a rope with a threat that they would throw me over the bridge of the river only a block away as they said they had thrown a Negro recently. One man said he would run and get a rope, and I saw him go. It was a supreme moment of what looked like certain death for me. But alas, just at this crucial moment Robert Aldred, whom I made my friend by my visits with him in his place of business and who was an "exhorter" in the Methodist Church, appeared suddenly on the top of the steps of the Church as he emerged from the meeting, and holding up his right hand above his head said in a loud voice, "Ladies and Gentlemen, what's all this excitement about over this defenseless Mormon Missionary! I know that they have the written consent of the Mayor and Chief of Police to preach on the streets, for I have seen these permits!" The effect was tremendous. The men released their grip on my throat, arms and legs and sped away with the crowd in every direction, and in less than two minutes I stood alone, my companion now joining me, with no one else in sight of the church. The next day when I went down to thank Mr. Aldred and told him that the Lord had raised him up to save my life, he said, "I am myself sure of that, and if I had not raised my voice, your life, I feel sure, would have been taken." I have ever since been very grateful to my Heavenly Father that my life was spared through His divine power, even if it did prove that free speech were denied men in this nation dedicated to freedom. As for Dr. Iliff, he came to Utah and lost his life in an accident a few weeks following this experience.

One more event. On Saturday, August 26, 1899, I, with Elder Stewart, went to Pine Bluff, Stewart County, Tennessee, to hold conference with the Elders laboring in that county as well as public meetings. At Pine Bluff schoolhouse we found that a public meeting had been appointed to be held there that night. As we went farther down the road we came to Mr. Vinson's workshop where there were a number of men, including Mr. Vinson. We went in and announced that we were holding a meeting at the schoolhouse that night inviting them to come and hear us. Mr. Vinson himself showed an unfriendly spirit toward us. As we left one of the men told us that Mr. Vinson had just said that he would see to it that no meeting would be held, as he would fire his liquor still and there would be plenty of excitement in the air. During Saturday we held two good meetings, well attended and people interested. After our meeting at night Elder Stewart and I were attacked by howling drunken ruffians who threw stones at us which struck trees and fences as we went on our road to a near-by home for the night. On Sunday we held two peaceable meetings in the day but at night were greatly disturbed by gun shots and missiles against the house. We tried in vain to invite them in. At the close of the meeting we expected trouble, for we knew that the men were drunk and mounted on good horses. As we started homeward there were several shots and yells, with rocks thrown striking against the trees. Finally, a shot rang out and a little girl of 12 years, Mary Harden, screamed, "I am shot" and fell to the ground. She was only a few feet from me and was walking between me and my companion. Her brother, Robert, a brave lad of 18, was very excited and called to the mobbers, "You have shot my sister and I will have you arrested. We will get the blood hounds." It is a short but tragic story and comes home with retribution to the home of Mr. Vinson who did make the whiskey as he said he would, and his son was guilty of firing the shot aimed at the Elders as he confessed. However, Mary Harden recovered from the wound.

The Southern Star published in Chattanooga had a detailed account of this affair. Also the Chattanooga Times of August 29th said: Dover, Tenn., Aug. 29 Special. "While the Mormon Elders were holding services at Vinson School-house, fifteen miles below Dover, Sunday night, a raid was made upon the audience by unknown parties. Several rocks were thrown into the crowd. Pistols were fired and a little girl was shot through the leg. The neighborhood is much wrought up over the affair and an effort to detect the guilty parties by aid of blood hounds is being made."

The same paper on September 1st, said:

SUICIDE THROUGH REMORSE. Dover, Tenn. Aug. 31 (Special)

"Boston Vinson, farmer of this county, committed suicide Monday night by shooting himself with a pistol and then cutting his own throat. Blood hounds which were put on the track of the parties that broke up the Mormon Meeting and shot a little girl Sunday night tracked up to Vinson's premises Monday. No arrests were made, however, but Vinson was supposed to be one of the guilty parties. It seems from writing he left on the pillow case that he thought he had killed the little girl and then committed suicide to rid himself of remorse of conscience. The writing was to that effect, and stated that he had shot at one of the Mormon Elders and did not intend to hurt anyone else."

The Editor makes this comment:

"Such instances as these impress one very forcibly with the peculiar manner which the law of retribution works. Those who violate the laws of God must answer for the same, and the fact that men commit sins and are not overtaken in this life does not prove that they escape the hand of justice."

This in brief is a record of some of my experiences as here copied from my Diaries (four of them) from entries made each day.

In conclusion I will simply add this: These incidents may seem to be warped toward the negative side - the side of opposition and intolerance. There is, I am happy to say, a brighter side - the side of the well-known hospitality and kindness of the Southern people, who often, amid opposition, listened and many have during the intervening years accepted our message as present conditions throughout the nation show, and made contribution to the work of the gathering within the pales of the Church, including, among thousands from the Southern States, my own paternal grandfather, Paulinus Harvey Allred, who was born in Marshall County, Tennessee in 1829. This is the fuller and far more important side of this story. (See Jer. 16:14-16.)

Faithfully your brother

J. Urban Allred

APPENDIX XVII.

FAMILY RECORD AND ORDINATIONS

Thomas Allred - Born in N. C. about 1720

Married: Mrs. Thomas Allred, Born in N.C.

Children:

1. John
2. Levi
3. Moses
4. Eli
5. William

William Allred -

Married Mrs. William Allred

Children:

1. James Allred
2. Isaac Allred
3. William Allred

Father: Isaac Allred - Born Jan. 27, 1788

Mother: Mary Calvert - Born March 19, 1793. Died - Sept. 16, 1851

Children:

1. Elizabeth M. - Born Jan. 6, 1812. Died Oct 11, 1819
2. John Calvert - Born Oct. 5, 1813. Died Jan. 10, 1853
3. Nancy Weekley (Earl) - Born Nov. 9, 1815. Died --
4. Sarah Lovisa (Taylor) - Born Nov. 14, 1817. Died Mar. 11, 1877
5. William Moore - Born Dec. 24, 1819. Died June 8, 1901
6. Redick Newton - Born Feb. 21, 1822
7. Redden Alexander - Born Feb. 21, 1822. Died 1900
8. Mary Caroline (Egbert) Born - Dec. 9, 1824. Died Apr. 29, 1880
9. James Riley - Born Jan. 28, 1827 --
10. Paulinus Harvey - Born Jan. 21, 1829. Died Nov. 19, 1900
11. Joseph Anderson - Born Apr. 26, 1831. Died Sept. 30, 1891
12. Isaac Morley - Born Jan. 22, 1835 --
13. Sydney Rigdon - B. Oct. 22, 1837 --

Father: Paulinus Harvey Allred. B. Jan. 21, 1829. B. Nov. 19, 1900

Mother: Melissa Norton

Children:

1. James Henry Allred - Born Jan. 10, 1849
2. Isaac - Born Nov. 22, 1850
3. Dilbert H. - Born Mar. 25, 1855
4. Milissa (Peterson) - Born Dec. 14, 1848
5. Orissa (Ed. Smith) - Born Nov. 9, 1858
6. Heber - Born Mar. 2, 1857
7. Alma - Mar. 31, 1861
8. Joseph H. - June 6, 1863. Died Sept. 16, 1864.

Father: James Henry Allred - Born Jan. 10, 1849

Mother Kate Jones - Born July 17, 1884. Married June 16, 1873

Children:

- | | |
|--|---|
| 1. J. Urban Allred - Born May 21, 1874 | Marriages: Amelia M. Hammond
June 5, 1901
Edna Bingham
June 26, 1912 |
| 2. John Gurnett Allred - Born Sept 11, 1876 | Married: Harriet Hartley
Feb. 14, 1898 |
| 3. James Allred - Born July 18, 1898 Died: same day | |
| 4. Minerva Allred - Born July 31, 1879 | Marr: Charles E. Wade, Nov. 19, 1902 |
| 5. Clarence Eugene - Born June 24, 1881 | Marr: Betsy Hancock Dec. 18, 1907 |
| 6. Rodney Chase - Born Aug. 21, 1883 | Marr: Hilda Carlson Sept. 7, 1910 |
| 7. Rudger Van Buell - Born Sept. 25, 1885 | Marr: Rebecca Tew Mar. 25, 1914 |
| 8. Aaron - Born Oct. 3, 1888 | Marr: Ada Elva Fulmer Dec. 18, 1912
Myrtle Jones |
| 9. Elijah Hugh - Born Oct. 20, 1892 Died Sept. 1, 1903 | |
| 10. Odessa E. Allred - Born Sept. 17, 1896 | Marr: Lloyd L. Cullimore |

J. Urban Allred (Mother's writing)

Born: Lehi, Utah, 21 May, 1874

Baptized by: Jacob Bushman, 10 Oct. 1882

Confirmed by: P. H. Allred, 10 Oct. 1882

Ordained a: Deacon

Teacher

Priest by Andrew Field, 22 Dec. 1891

Elder by Geo. H. Brimhall, 18 Feb. 1898

Seventy by Francis M. Lyman, 15 June, 1898

High Priest by Orson A. Woolley, 27 Jan. 1935

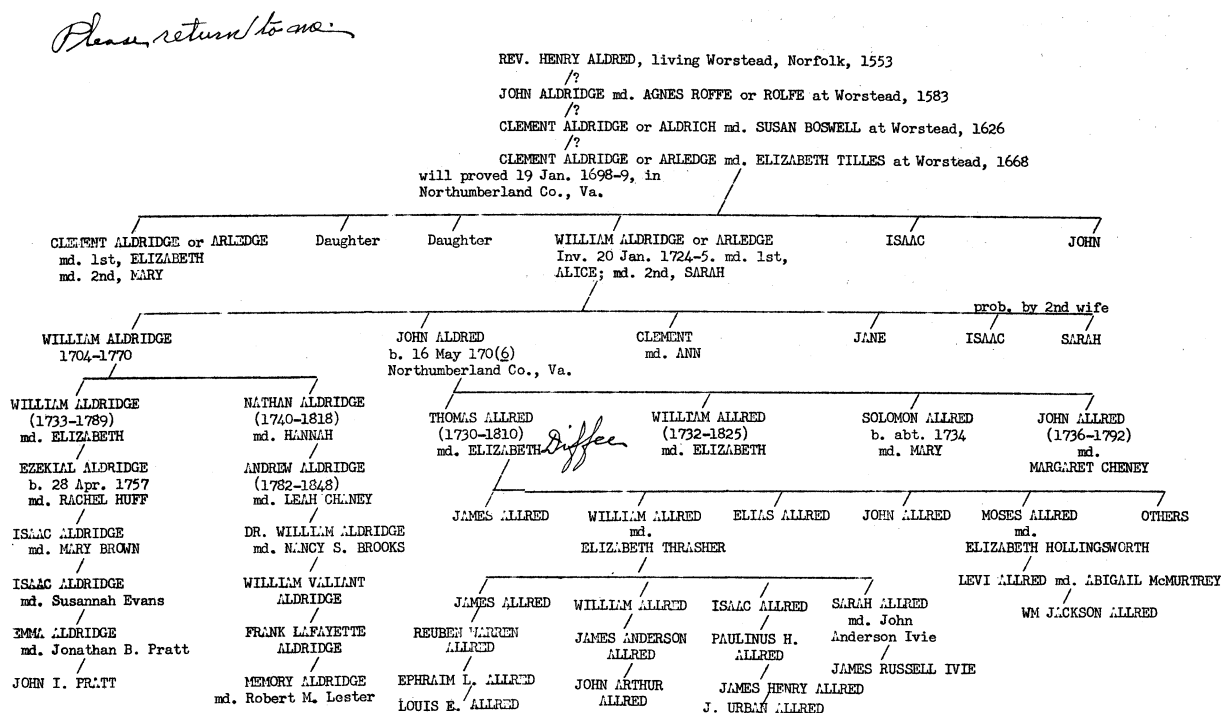
Endowed at Salt Lake Temple, 16 June, 1898

APPENDIX XVIII.

SUMMARY OF GENEALOGY WORK

It is almost impossible to summarize father's genealogical research. It was a lifetime undertaking and to give even a glimpse of it in a page or two is most difficult. He could well have received a Ph.D. in research, so painstaking and thorough was his work.

In one book alone there are two hundred pages in it with many, many hundreds of names and addresses in it. For instance in going through Denver in December, 1931 there are 8 names and addresses he has traced down. Going through Kansas City he looked up Allred names. There is a map of Randolph County and other counties in Georgia with Allred names diagramed on them. Next follows Ashboro Land Records with 8 full pages copied from the official record. Also 12 full pages of wills. Then Nashville Land records. The rest of the book - about 175 pages - has family diagrams and charts with names he has researched out and connected. Later, for his genealogical research, he made three large wall-sized charts that he kept over his desk at all times so he could tell quickly where a name fit into these charts. His accurate memory could give at a moment's notice the genealogy of his ancestors. Thus he prepared the following chart to hand out to relatives and interested inquirers.



In another accordian folder are many letters of correspondence on genealogical work carried on by father. They show a wide range of research and untiring effort.

1. Genealogical sheet for Andrew Allred
2. F. Orson Acord, Spring City, Utah, April 3, 1926
3. Buell Allred, Lehi, Utah, April 17, 1931 (giving data)
4. Buell Allred, Lehi, Utah, May 1, 1932
5. Buell Allred, Lehi, Utah, Oct. 5, 1932
6. Life History of James Allred, founder of Spring City.
7. German E. Ellsworth, Pres. Northern States Mission, Chicago, Ill., June 24, 1910
8. C. E. Allred, Knoxville, Tenn., Nov. 13, 1935
9. Mr. Mrs. Carl Allred, Fairmount, Ind., May 16, 1946
10. Mr. Mrs. Carl Allred, Fairmount, Ind., June 19, 1946
11. Elder Charles C. Allred, Detroit, Mich., April 25, 1945
12. Kell Overman, Liberty, N. C., Jan. 11, 1932
13. Jennie A. Brotherson, Spring City, Utah, April 17, 1942
14. Jennie A. Brotherson, Spring City, Utah, June 19, 1943
15. Gladys J. Busby, Chandler, Ariz., June 10, 1947
16. Mrs. Emma Beane, Salem, Ala., Mar. 10, 1932
17. Mrs. Effie Birrell, Salt Lake City, Utah, April 30, 1931
18. Mrs. Joe Mulliner, American Fork, Utah, March 10, 1946
19. Mrs. Charles Allred, Olympia, Wash., Mar. 20, 1942
20. Genealogical sheet for Daniel Free Allred
21. Sarah Allred Hunt, Mesa, Ariz., May 17, 1941
22. Ernest R. Loy, Marion, Ind., Aug. 17, 1946
23. M. Allen Johnson, Gainesville, Ga., Jan. 25, 1955
24. John A. Allred, Denver, Colo., Aug. 12, 1947
25. Mrs. George T. Hyde, Downey, Idaho
26. W. L. Holman, Livingston, Tenn., Jan. 13, 1932
27. John L. Allred, Crawford, Tenn., Dec. 12, 1931
28. J. A. Allred, Denver, Colo., Jan. 27, 1939
29. J. C. Allred, Philadelphia, Penn., Feb. 3, 1937
30. Ed. Warren Allred, Lowell, Wyo.
31. Thomas M. Owen, Jr., Montgomery, Ala., Mar. 24, 1933
32. Ike Allred, Wills Point, Texas, Apr. 13, 1934
33. Ivan A. Allred, Great Falls, Mont., Mar. 11, 1937
34. James I. Allred, Columbus, Ohio, Feb. 24, 1919
35. J. G. Allred, Winnipeg, Manitoba, Jan. 14, 1921
36. Hal Allred, Menan, Idaho, Mar. 23, 1943
37. James M. Allred, Franklinville, N. C., Mar. 3, 1947
38. " " " " Nov. 17, 1946
39. " " " " July 4, 1946
40. Madge Allred, Troy, Ala., Jan. 1, 1932
41. History of Jonathan Allred
42. Ancestry of Allred Family -- 1931
43. Caledonian Insurance Co. of Scotland, Ralph W. Garner, agent, April 13, 1932
44. Lucinda Allred, Ellenbe, N. C., May 3, 1932
45. Mrs. Ella Allred, Conrath, Wisc., Aug. 9, 1931
46. Mrs. R. D. Kinkade, El Reno, Okla., Aug. 4, 1930
47. Mrs. Ada A. King, Greensboro, N. C., March 18, 1946
48. Kenneth L. Allred, Santa Monica, Calif., Apr. 23, 1946
49. " " , Charlo, Mont., Oct. 17, 1946
50. Madge Allred, Troy, Ala., Jan. 1, 1932
51. Edith Allred McClain, Kansas City, Mo., Apr. 1, 1937
52. Mae Ruth Allred, South Gate, Calif., Apr. 15, 1933

53. Family record of Mahlon Allred from Mrs. J. E. Crawford, Torrington, Wyo.
54. N. C. Allred, Afton, Wyo., Feb. 4, 1923
55. N. W. Allread, Jacksonville, Florida, Feb. 23, 1932
56. Genealogical Society of Utah: Baptisms done in the Nauvoo Temple by members of the Allred family.
57. Rev. O. T. Allred, Monett, Mo., Sept. 14, 1946
58. E. A. Qualls, Attorney, Livingston, Texas, Sept. 5, 1946
59. Paul Johnson Allured, Minister, Cass City, Mich. Mar. 1, 1927
60. W. P. Allred, Corydon, Iowa, Apr. 21, 1937
61. " " " " Feb. 4, 1938
62. " " " " June, 17, 1930
63. Everett Boling, Asheboro, N. C., Oct. 25, 1934
64. Mrs. P. A. Wharton, Quitman, Ga., July 29, 1946
65. Mrs. Thelma Sessions, Woodville, Miss. Oct. 1946
66. " " " " " Oct. 22, 1946
67. Mrs. M. D. Shields, Shaughnessy, Alberta, Can. June 3, 1941
68. S. S. Allred, Bryson City, N. C., Mar. 16, 1936
69. Anne Josephine Bunker, Raymond, Wash.
70. Shelby Sanders Allred, Bryson City, N. C., Dec. 26, 1931
71. S. F. Allred, Winston Salem, N. C., May 9, 1932
72. S. S. Allred, Bryson City, N. C., Jan. 4, 1941
73. Sarah A. Hunt, Thatcher, Ariz., Sept. 13, 1948
74. Genealogy of Mary and Solomon Allred
75. S. S. Allred, Bryson City, N. C., Oct. 22, 1934
76. S. S. Allred, Bryson City, N. C., Feb. 11, 1932

FATHER'S GENEALOGY RESEARCH -- ALLRED GENEALOGY LINE TO ADAM.

David Hammond Allred	-	-	-	1908
J. Urban Allred	-	-	-	1874 -
James Henry Allred	-	-	-	1849 - 1935
Paulinus Harvey Allred	-	-	-	1829 - 1900
Isaac Allred - Mary Calvert	-	-	-	1795 - 1851
John Calvert	-	-	-	1762 - 1824
William Calvert	-	-	-	1732 - 1812
George Calvert	-	-	-	1700 - 1771
William Calvert	-	-	-	1642 - 1682
Brent	-	-	-	
Elizabeth Reed	-	-	-	1574 -
Catherine Greville	-	-	-	1550 -
Elizabeth Willoughby	-	-	-	1505 - 1506
Elizabeth Neville	-	-	-	1480 -
Richard DeNeville	-	-	-	1468 - 1530
Henry Neville	-	-	-	1437 - 1469
George DeNeville	-	-	-	1411 - 1469
Ralph DeNeville	-	-	-	1364 - 1390
Maud Percy	-	-	-	1346 - 1390
Lord Henry Percy	-	-	-	1301 - 1351
Sir Henry Percy	-	-	-	1283 - 1315
Henry DePervy	-	-	-	1250 - 1272
William DePercy	-	-	-	1193 - 1245
Henry DePercy	-	-	-	1159 - 1196
Joceline DeLovaine	-	-	-	1125 - 1169
Godfrey Barbatus	-	-	-	1060 - 1140
Henry (?)	-	-	-	1032 - 1068
Lambert	-	-	-	1000 - 1054
Gerherga	-	-	-	985 -
Charles	-	-	-	955 - 992
Lewis (4)	-	-	-	910 - 954
Charles (3) the simple	-	-	-	879 - 929
Lewis (2)	-	-	-	846 - 879
Charles (11)	-	-	-	823 - 877
Lewis (1)	-	-	-	778 - 840
Charlemagne	-	-	-	742 - 814
Pepin the Short	-	-	-	
Charles Martel				
Pepin of Haristal				
Anchisus				
St. Arnuf, Bishop of Mitz				
Brnvaldus				
Ausbertus				
Fimolus				
Sigunerus				
Glorius				
Phamanound				
Marcomir				
Clodius				
Dagobest				
Genebald, Duke of East Franks				

Dagobert
 Walter
 Clodius
 Barthemus
 Hildnic
 Sunno
 Farabert
 Clodmier
 Marcomir
 Odimir
 Richemer (1)
 Ratherius
 Antemor
 Clorius
 Marcomir
 Clodius
 Frances, King of West Franks
 Antharius
 Cassander
 Meroduchus
 Clodmis
 Antinor
 Clorius
 Marcimir
 Nicanor
 Cloromir
 Bassamus Magnus
 Dacles
 Helenis
 Dilugetis
 Almandis
 Guelmalor
 Priam
 Alexandre
 Basebeliano
 Gelio
 Edron
 Franco
 Genger
 Helenus
 Priam, King of Troy
 Laomedon
 Ilus
 Tios
 Brechthornius
 Dardaxor Dardamus
 Tarah
 Judah
 Jacob
 Isaac
 Abraham

Terah
 Nahor
 Serug
 Reu
 Peleg
 Eber
 Salah
 Asphaxed
 Shem
 Noah
 Lamech (777 yrs.)
 Mathuselah (960 yrs.)
 Enoch (430 yrs.) but did not die
 Jared (962 yrs.)
 Mahalaliel (890 yrs.)
 Cainan (910 yrs.)
 Enos (905 yrs.)
 Seth (910 yrs.)
 Adam (930 yrs.)

APPENDIX XIX.

TREASURES FROM HIS POCKET NOTEBOOKS

(These show the things that interested and appealed to Father.
The gems of thought that a man felt were noteworthy out of
a sermon or a conference are a good indication of his character.)

1. Nashville, Tenn. June 16, 1899. The Lord says, "I will give line upon line, precept upon precept."
2. Letter from S. G. Rushforth and Richard Tolbot. The Hinson's, who led mob that killed Elders Gibb and Berry and whose father was also killed, was leader of movement that threatened the life of Elders and Sheriff of Co. also. Went to see Gov. Benton McMillin.
3. From a larger pocket book with "J. U. Allred, Raymond, Alta, Apr. 1, 1922" in front. He seemed to carry it to Conference when Apostle Ballard was there. It has also complete outlines of talks or lessons that he has given.

Marriage: The Acme of Man's Existence.

1. Divine plan is the development of the individuality. "This is my work and my glory to bring to pass the immortality and eternal life of man". Moses 1
2. Man is stimulated by
 - a. Earth elements
 - b. Associates
 - c. Spirit of God
 - d. Spirit of the Devil
3. Man develops
 - Self Emotions)
 - Altruistic Emotions) Golden Rule
 - Truth Emotions)
4. Marriage estate
 - a. What does it mean
 - b. Must include
 - Parenthood
 - Priesthood
 - Home
 - Love
5. Leads to -----
4. Doc. & Cov. 29 Sect.

Says that sons of Perdition are those who have no power within them. This is in keeping with Alma 39:34 and etc. where says that after death we possess the same spirit which we possess in this life. They who refuse to repent lose power to obey; other than the devil.
5. Genealogical Society - Magrath. "Let us here get the vision which our forefathers had when they crossed the plains and made every sacrifice for the Truth". - Nephi Anderson
6. Divine Imminence -- Lesson III
 1. Name in review the four powers of Divine Imminence.
 2. Some moral attributes of Divine I. are: wisdom, holiness, truth, justice, love, mercy.

Is it reasonable to suppose that these attributes belong to Divine Imminence?
 3. Remembering that Divine Imminence is part of the fulness of the God would you say that Christ represents Divine I. in the flesh. I Col. 2:9, Col. 1:19; Heb. 1:13; Jno. 1:9

Read Psalms 139; what being did David have in mind?
Man's behavior effected by conception of D. I.
What effect would it have on one who had tried and failed. Isa. 13:4

Divine Imminence

1. Def. - Power, force, influence or divine atmosphere emanating from all divine Beings and filling all space -- means by which all things are created, sustained, vitalized and inspired, known to us mortals as the Light of Christ.
2. Spoken of as:

Word is truth is light is spirit. - D&C 88:11-12

3. Characteristic of D. Imminence
 1. Associated with a personality
 2. All the characteristics and attributes of Deity
4. Moral effect of D. I.
 - Negative - secret works known and sin punished
 - Positive - Righteousness rewarded.
5. Helpfulness of Doctrine of Divine I.
 1. Man dwells in atmosphere of, at least divine love, mercy and justice. Psalms 23
6. The world immanent in God

Sr. Snow -- M. Harris

Plates of B of M. - Sr. Redd

7. The New Witness for God. Vol. I.

1. Why the title -- the Relations which Joseph Smith sustains to this generation

Divisions:

1. Need of a New Witness
2. The Church destroyed
3. The Gospel restored
4. Joseph Smith is the New Witness

The Necessity for a New Witness

1. What is a witness?
2. A New witness - offense
3. Claim of orthodox Christianity measured by results
Christian religion 19 centuries old

History of Christianity

1. Hard struggle for 300 yrs. Christian era.
2. Assailed by Jews
3. Assailed by Pagans

"Beast made war with the saints and prevailed against them. "

Constantine causes external persecution to cease.

Conditions --

Papal Rome rose on the ruins of Pagan Rome.

The Schism -- The Roman Catholic and Greek Churches Final rupture in 9 Cen.

Cause -- jealousy

Secular power subordinate yet gave much influence to the Roman C.

Examples:

Charlemagne king of France (772) against Saxons

Similiar conditions in Holland & Denmark

Christianity established by force by Catholic & Greek Church also.

State assisted Church and was employed by Church in establishing Protestant Churches.

Intelligence and wealth of Europe have been behind the Christianity
4. A little over one-fourth of the world Christians

Christianity	--	407	
Judaism	--	7	
Buddhism	--	304	
Mohammedism	--	200	million
Brahmanism	--	175	
Confucianism	--	80	
All others	--	174	

Unbelievers among Christians

1. Atheist -- "There is no God".
2. Deist - mind, (it) is somewhere operating in the Universe
3. Agnostic - "I don't know".
4. Rationalist - "God is more or less an open question. Christ is a friend of God and man.
5. School of Historical Criticism Postulate: "The miraculous is impossible and never happens. "

Criticism as applied to literature of Ancient Rome, Greece, Egypt and etc.

Applied to O. Testament

Results --

Applied to New Testament

Vigor.

New Test. an age strong preconception in favor of miracles.

Miracles -- Def. -- Own

Renan -- not simple -- the inexplicable -- it is a formal derogation from
recognized law in the name of a particular desire.

The pruning process -- many early writings rejected. Rejected the miraculous in New T.

What they rejected --

What is left --

1. Manifestations of the God concealed in the depths of the human conscience.

2. Renan - God man eternally carnate not an individual but an idea.

Criticism admits the antiquity and authenticity of Gospels but mutilates its contents. Page 36.

Results: Christianity without a divine Christ.

Moral teaching without divine authority

No conviction of man's immortality and accountability to God.

Lifeless body remains

Has criticism succeeded? --

Book of M. predictions --

Summary:

New Witness necessary because:

1. Christianity has failed to Christianize but 1/4 of the world.

2. Divided condition among Christian Church

3. Constantly widening stream of Unbelief.

8. Ancestry of Joseph Smith

1. Four generations of Smiths in America.

These were devoted to the ideals of America - via,
Religious freedom and individual freedom

2. Patriotic in nature

Vindication of the principles of War in Heaven.

Asael, recognized that the Federal Government had been given by inspiration.

Joseph Smith Sr.

After moving several times was forced thru sickness and crop failure to leave his home in Sharon
to Palmyra, N.Y. -- to the place where the Lord wanted him.

Illustration of Lord's driving power -- Expulsion of saints from Mo.

9. The First Vision

1. Time

2. Place

3. The Hour

1. Necessity

2. Preparation

a. All the Holy Prophets had seen and predicted it.

b. The way of liberty prepared for it.

c. The parentage of Joseph Smith

1. Came forth at appointed time and place.

d. The boy prepared

a. Thru early teachings and environment

b. Religious revivals

c. Appointed in the spirit world

d. Spiritual

4. Importance -- What did it teach us.
 - a. There are two great forces or powers operating with mankind.
 1. Their natures -- The devil operates thru men's bodies.
The Lord -- thru their spirits.
 - b. God's personality
 - c. Christ's relationship to the Father and to mankind
 1. The only one who had a right to speak
 - d. The Heavens no longer sealed. God speaks to mortal man.
 1. Men's privilege and rights to commune with God.
 - e. The creeds of men not accepted of God. No divinely appointed teachers among men.
 - f. The promises of the scriptures vindicated. Jas. 1:5
5. Results
 1. Opposition by forces of darkness
Why?
 2. The powers of darkness broken and the light of the Gospel breaks forth
 3. The C. of Christ organized.

(These leaves were torn out of the little red book and then loosely placed back in. So it must have been given as a talk.)

10. Now follows the funeral of Bro. Geo. Clifton of Magrath. This is given in complete detail: time, place, songs, speakers and what they said is given vividly and in detail. Father's capacity to report accurately is astounding.
11. Quarterly Conference, Raymond, May 13, 1922. (See Appendix 11) RIGHT VALUE OF THINGS -- Melvin J. Ballard.
Apostle Ballard spoke of the great responsibility on us.

and the great field before us. There was never a greater year than last year for baptisms but there were however, 3 times as many children baptized than converts outside.

We are very much concerned about saving the flesh (400 men searched 4 days for boy in Tooele, Utah.) Many boys in every community that are in danger of losing body and soul.

Our own interests must not be paramount. Give the Lord the claim on your labors.

You cannot impress the people by a simple recital of the story. It is the testimony of the heart that influences. The Lord knows what is in our hearts. "Whatsoever you do, do it with all your heart and soul." Get the inspiration when you administer to sick and let it be not lip-service in form.

The devil needs leads. The Lord needs leads. A stone can be heated by fire.

Bro. Ballard referred to his visit to the great Art Gallery at world fair where he saw the work of great artists. We are the real artist who teach the youth.

In the Afternoon:

Read from D&C 115 Sec. You are expected to be a light unto the nation. Concerning our temporal things he said: "The Lord did not lead the people to this country to get rich nor did He lead you here to starve. The survivors are those who own the soil. The leaders of this Church are leaders in temporal as well as in spiritual. The wisdom of the wisest financial leaders have failed without an exception. Listen to council is your own safety.

Don't bury yourself in temporal things.

Search of Gold -- South America.

Search for God -- North America.

We came to Utah in search of God. California in search of gold.

Counsel with your wife and get agreed upon a thing then go to the Lord and receive His answer.

Don't gamble or speculate if you are in debt.

Plant every acre you possibly can. Hire as little as you can. Milk more cows. I know of no place in the Church where farmers are better off than here.

Stay where you are.

Pay your tithing.

You are dependent upon the Lord.

In next 100 years L.D.S. will number 20 millions.

I feel that the present year and the next few years perhaps will be prosperous and the Lord wants you to get out of debt for lean years are coming and now is your chance. (Remember this!)

This people is 100 years ahead of the world in the solution of social problems and economic questions. The order of Enoch is coming and will be the strongest organization on the earth.

Sunday Forenoon:

Apostle Ballard spoke to the children and told them that they lived in the greatest age of the world and in this the most blessed land in all the world. Blessed the children in the name of Jesus Christ that they may be clean and pure before the Lord; that they might be the most desirable and perfect people in the world. (I remember this Sunday morning. I was sitting in the gallery of the old Raymond stake house. Apostle Ballard sang "I'll Go where You Want Me To Go" and tears ran down his cheeks in great abundance. He kept wiping his eyes many times as he sang this song. It is a lasting memory to me from my childhood)

Pres. Hugh B. Brown:

Spoke on the things that are worthwhile.

Apostle Ballard:

"I hope we shall not forget who we are and why we are here." Every period of the past has resulted in being overcome by evil and apostasy. The day of the triumph of righteousness is our day. The kingdom of God shall be political as well as spiritual.

The Devil as well as the Father knew that the hour had come, 1820; as well as the time when Christ was born.

D&C 86: L.D.S. are wheat. These judgments which we have witnessed now are but the beginning of sorrow and God's judgments are at hand. We are in the closing hours of the day of the gathering of wheat.

I Nephi 14 chap. Most wonderful things await this people. We will see the redemption of the Indian nations. You shall greet them -- the lost tribes.

At Magrath: Apostle Ballard spoke of the principle of love and the force of fear. If Christ had used his mighty power which He possessed he might have had the nations of the world worshipping at His feet thru fear. But he did not, he wanted to win by love.

Our new dispensation is one of love. We must govern by love.

Constantine attempted to establish Christianity by force.

There is something more in the sunlight than is seen. There is also life that is in it.

Man may borrow or pattern after the organization of this Church; but they cannot pattern or borrow the Holy Priesthood which gives life.

Magrath Ward was then divided. Apostle Ballard said that in 6 mo. your attendance will double. Said that the time would come when these two wards would be divided.

12. Stake Quarterly Conference, Aug. 12, 1922.

Pres. Allen reported conditions of stake. Necessity of having our boys and girls engage in the work of the Auxiliaries. Association in the affairs and things of the world causes us to partake of the spirit of the world and lose the spirit of the Gospel.

Apostle R. R. Lyman, "Promotion of L.D.S. Ideals" -- Referred to our wonderful prosperity and our rich harvest as a result of Apostle Ballard's prediction and blessing last May. We create our own atmosphere. Give a smile and a smile returns to you.

Men may fail but women never fail.

Ideals of L.D.S. --

1. The preaching of the Gospel is a mightier work than winning of world war.
2. No more fundamental thing than honesty.

Afternoon:

J.B. Knight -- "An Ideal Home."

Teach child should have work.

Have system in your home duties.

In the spiritual lives we should observe Family Prayer.
"Culture in the Home".
Cultivate music. Sing the hymns
Observe the Home Evening..
Be careful of our pictures and paintings that you have in your home.

Pres. Brandley:

Spoke of our splendid crops and how the Lord had fulfilled his prophecy thru Apostle Ballard, and he warned the people to remember the Lord and our dues unto Him; also that we were warned to be very careful in the use of the means given us and get out of debt.

Afternoon -- Sunday:

Power of a father's prayer is illustrated in the prayer of Mosiah to God in behalf of his erring son.

13. Notes, Quarterly Conference, Wed. Nov. 9, 1922

Pres. Brandley spoke of our great blessings in this land. Blessed above all other people on the face of the earth. Our obligations to the Lord -- Remember Him.

Elder Jos. Card of Cardston:

Are we living truthful lives or are we living a subterfuge.

Apostle Jas. E. Talmage:

You ought to be and you shall be blessed for your gathering together. It is gratifying to know that the people want to be fed.

Cultivate the art of laughing. There is a place for laughter and for tears.

Carry your religion into every thing in life.

We should be in a certain place at a certain time in life.

An education without which a man cannot be saved, is a knowledge of the things of God. Prayer -- we cannot live without it. God knows our needs before we ask but according to the laws of Heaven that God cannot grant until we ask. We should pray and not say our prayers. Prayer is a force -- it is like electricity.

There are germs of spiritual disease as real as the physical organisms.

We cannot pray fully unless he is alone.

We cannot live without daily repentance. "Remove fear from me, vanity and lies."

Reading from scriptures. "Give me neither poverty nor riches."

Every L.D.S. has taken upon him the name of Jesus Christ and it is written upon the brow, tho not seen, and whosoever steals takes the name of God in vain.

The spirit penetrates the body, every fibre of it, and is the vital force of the body.

Glory -- the power of God to accomplish good -- will be added upon their heads.

Priesthood Meeting:

Bro. Talmage gave much counsel and instructions. Said we must set the example for as with the priest (priesthood) so with the people.

Bro. Talmage bore most solemn testimony that the time was very near for the coming of the Son of God and warned us to make ready. Have "you" (father has it underlined three times) been tithed. Have you the spirit of tithing in your heart.

Love your family. Take your children in your arms and be affectionate.

Thursday Morning:

Dr. Talmage spoke of debts here which we must pay tho they may be hard. By analogy what we are experiencing here is what we shall experience when we go to the other side. Only our repentance on the other side will be very much harder than here.

Get out of debt and keep out. Debts are of two kinds: Personal experiences and opportunity to get money without earning it. Do not get the speculative spirit. Dollars which you have earned yourself. Don't be buying all the time.

End of this dispensation is at hand.

Christ's nature:

He was mortal because of the law of heredity from his mother.

He was God because of the law of heredity from his Father -- God.

His suffering, at which he bled at every pore, was mental and spiritual as well as physical.

Goodness is not mere abstinence from badness. Be good for something.

The "horrorable men of the earth" have not been valiant in the Cause. Be valiant tho you fall and are bruised in the path of duty, come back and keep working and go ahead and accomplish something.

Afternoon:

Dr. Talmage:

What are we going to do with the instructions of this Conference. Shall they be like living coals to warm each heart and home. We must progress or be left behind for the Church is progressing from one stage to another preparatory to the coming of Christ.

Ancient Israel had covenanted to keep His commandments and they kept them not. God speaks in the language which His children can understand whether it be in the language of wealth or of poverty or health or disease or earthquakes. If your name is on the record and you keep not His commandments you are a hypocrite.

Do you live in a house or a home. Men make houses but man alone cannot make a home. If your houses need remodeling change them into a home, cleansed and sanctified by prayer. Josh. 7 & 8 chps. Cleanse your homes and your lives as Joshua did. Have you in your homes that which God has forbidden? Bro. Talmage said that the one who is watching gets the wireless messages from the head for the coming of the Son of Man at hand. Bro. Talmage bore a powerful testimony and said if the L.D.S. in this land will keep His commandments His blessings will attend you, for His blessings are upon this land and only wait your ratification by your obedience and faithfulness.

14. Basic Principles of Progress -- Seventies Manual 1934 (Father's lesson)

Four great constructive forces in the world:

1. Science
2. Philosophy
3. Art
4. Religion

Religion doubtless exercises the greatest influence in our civilization.

1. Innate power of religion or of worship with every soul which is beyond the purely human and which accepts that which we can accept as divine.
2. Religion -- a faith in God who stands back of the "Constructive forces of the universe."
 - a. The cardinal characteristic of religion is its spiritual stimulating power.
 - b. Religion is essentially a spiritual power that
 1. quickens the conscience
 2. purifies the heart
 3. strengthens the will
 4. gives man complete victory over evil.

15. Black pocket notebook: J. U. Allred, Raymond, Alta., Canada, Feb. 6, 1928.

The highest honor which comes to a man is the conferring of the Priesthood upon him.

16. Every man who has been appointed to a ministry was ordained to that mission before he was born.

17. "Success" -- D. H. Elton -- Lethbridge

Build on resolve, not on regret.

The laws governing our spirits are as sure as are the laws of outward matter.

"Christ once suffered for sin."

Guiding marks to success: -- 10 of them:

1. Service -- work.
2. Morality
3. Cheerfulness -- 65 muscles to frown and it takes 35 to smile.

4. Faith
5. Team play
6. Self mastery
7. Be human -- be yourself
8. Determination

18. Missionary Work Done by James Allred Family

1. James Allred -- 1873 - 2 years.
2. J. U. Allred -- 1898 - 1900 -- 2 years.
3. C. E. Allred -- 1904 - 1905 -- 1 year.
4. J. G. Allred -- 1908 - 1910 -- 2 years.
5. Buell Allred -- 1909 - 1914 -- 4 1/2 years.
6. Rodney Allred -- 1913 - 1916 -- 3 years.
7. Aaron Allred -- 1919 - 1921 -- 2 years.
8. Odessa Allred -- 1917 - 1919 -- 2 years.
9. C. E. Allred -- 1916 - 1918 -- 2 1/2 years.
10. Bessie Allred -- 1916 - 1918 -- 2 1/2 years.
11. Hilda Allred -- 1913 - 1916 -- 3 years.
12. J. G. -- 1919 - 1922 -- 3 years.
13. Tally -- 1919 - 1922 -- 3 years.
14. Aaron -- 1925 - 1926 -- 1 year.
15. J. U. -- 1925 - 1926 -- 3 months.
16. Sina -- 1921 - 1923 -- 2 years.
17. J. G. and Tally -- 1925 - 1929 -- 8 years.
18. David -- 1926 - 1928 -- 2 years.

Total -----48 1/2 years.

19 missionaries in 48 1/2 years average 2 1/2 persons at a time.

19. Expenses to Calgary:

Ticket	-----	\$11.00
Birth		2.00
Meals	-----	1.00
Hotel	-----	4.60

Perrin Baker:

Progress in Alberta:

50 new schools organized

154,000 pupils

The greatest marvel of our marvelous age is the development of the human mind.

Educational development is the marvel of the age and is the accelerating movement in all other developments. World is experiencing a great intellectual awakening. Estimate of teacher is made by the amount of money she can draw.

Dr. Staples Stettler:

Too many high schools.

Larger areas

Inspector Youll

.

Supt. Samson

The volume of instruction can be improved more cheaply and better thru adequate supervision . . .

A. D. Pierson

Castor, Alberta, Canada (See about sending missionaries)

20. Alberta Wheat Pool Convention -- 1928

Alberta became a Province in 1905

Alberta area -- 255,000 sq. miles

" population -- 640,000

Wheat -- 5 world's championships and 6 times in oats.

Pool:

Officered by farmers (I believe father was an officer)

First 5 years handled 750,000,000 bus. wheat

\$1,100,000,000 worth of wheat

1,400 country elevators

11 terminal elevators with capacity of 80,000,000 bus.

\$20,000,000 farmers hold in elevator reserve.

Alberta Wheat Pool in 1928 the Alberta pool handled 71,000,000 bu. wheat

turn over of \$84,000,00 -- 7/20 of cen per bu. -- handling charges.

21. Seventies Committee:

Personal Welfare: J. U. Allred, Parley McBride, Parley Litchfield, C. R. Wing.

Class Instruction: John Blackmore, Frank Taylor, T. G. Wood.

Church Service: Cris Tollestrup, Chas. Libbert - Floyd L., Ezra Christensen.

Miscellaneous: I. B. Roberts, C. W. Stone, Wilford Meldrum, E. J. Fawns, Milo Vance.

22. Small black notebook that father used in 1932-33:

Elder Melvin J. Ballard:

The Church has always had an objective.

What is our objective today.

I do not see the end of war just yet.

A chastisement will come to those nations who refuse to comply with the Lord's plan. e.g. Japan.

Jesus will not come until the Order of Enoch is established. The way to this is thru the honest payment of tithing.

Another opportunity is now going to be given you to get out of debt. Prices will return and conditions will improve.

23. O My Father has been copied in father's meticulous handwriting in a way that shows he has memorized it to sing on this mission:

1. O My Father 2. For a wise and glorious p. 3. I have learned 4. When I leave this frail existence, When I lay this mortal by, Father, Mother, May I meet you in your r. courts on high. Then at length when I've completed all you sent me forth to do. With your mutual approbation let me come and dwell with you.

This book is full of names and addresses he gathered in the South.

Savannah, Ga. to Atlanta ----- 300

A. to Memphis ----- 419

Memphis to Amarillo ----- 760

Amarillo to Pueblo ----- 343

Pueblo to S. L. C. ----- 627

S. L. to Raymond ----- 830

3,279

24. Penrose on "Second Advent of our Lord" -- Improvement Era, March, 1924.

25. Pres. J. Reuben Clark -- Institute -- Feb. 26, 1934.

Traditional virtues.

1. Truthfulness

2. Let the office seek the man

3. Prayer

4. Patience in distress.

26. Oct. Conference, 1938.

Charles A. Callis.

The man who has never suffered has never learned to truly love. These are those who have come up thru much tribulation.

"Be ye faithful unto death and I will crown thee with a crown of righteousness". The testimony of suffering as exemplified in the call of the first missionaries to England.

"When thou were little in thy own sight I annointed thee King of Israel (Saul)

The elders who were whipped by mob. "Let me take the lashes of my sick companion."

Two kinds of faith. One, the faith that survives death.

27. David O. McKay -- Seminary -- Logan, Dec. 11, 1938

The Reality of Christ

All critics who reject His divinity acknowledge his influence and superiority over any other individual. Christianity has never been tried.

Christ's reality must be sensed by me:

1. Freedom

2. Sense of self-mastery

3. Sense of obligation

4. Sense of consecration. Consecrate your life. He who gives his life shall find it.

We must know that Christ lives.

28. Christmas Thoughts -- Logan, Dec. 25th, 1938

My greatest desire is worthiness to associate eternally with righteous men and women! A life unmarred by sin. This was Christ's gift and example.

29. Meeting in the Temple, Logan, June 19, 1939.

The greatest reward for our labors is love. Not too rapid. Strict attention. I would rather have the prayers of the poor than the gifts of the wealthy.

30. Thoughts on Mother, 1941. Mother's Day.

Mother is orderly.

1, 008 meals per year. 20, 160 meals before I was 21 years. I didn't thank her once. I do now tho she is gone.

Mother is the embodiment of Order and Cleanliness, which she taught me.

Mother is always There. Always on the job. Never 7 hours a day. What if mother would strike for .75¢ per day. All want to be mothers even tho it is so hard a job. Mother always is loving us: Mother love. Story of the mother bird gave her life for the brood in the nest as related by Apostle Ivins.

"To love" -- to help -- are the greatest verb in the English language. Two greatest verbs.

To help mother to keep the world tidy, to keep the world clean, and to love. -- Remarks by Prof. Peterson on Mother's Day, May 11, 1941.

31. Thoughts

"Jesus was supreme in the realm of character. Every youth in the Church can succeed in this realm."

-- D. O. McKay

"Not my will, O Father, but thine be done!"

"Whatever makes its primary appeal to man's selfish interest is dangerous." -- J. A. W.

Jesus always placed the intangible things -- the spiritual things above all other forces in the world.

At the bottom of all human actions lie beliefs shaped from thots. Good thots multiply as well as evil thots when fed by acts of virtue. Tanks and armaments would be useless if it were not for the driving beliefs back of them.

Said Jethro to Moses: "Fear God, love truth, hate covetousness."

"Man's greatest mission on earth is to become the father of a man." D. O. McKay.

"Then blow winter wind, thou art not half as unkind as man in his unkindness is to man." -- Shakespeare

"In nothing am I the Lord displeased except those who fail to acknowledge me." -- D&C

32. What Think Ye of Christ? -- A. E. Bowen

He dwelt wholly in spiritual values.

He taught the supremacy of the spirit over temporal or fleeting things that give passing physical comfort. Power of his simple message is not derived from any outward source but is inherent in the message itself.

He taught these simple elements:

1. The Fatherhood of God
2. The Sonship of Christ
3. The brotherhood of man
4. The coming of the Kingdom of God

It was the declaration of his Sonship that gave His message its persuasive appeal.

33. Jesus the Christ

The greatest claim of His Messiahship is his doctrine that He was the Son of God.

The greatest force in his life was what he was more than what he said or even the mighty works that he did.

34. Father and mother can only be one truly in their little child.

35. Pres. McKay at Temple -- April 28, 1943.

In the endowment many do not distinguish between symbolism and reality.

Denote -- Conote. Denotation and conotating. What it is and what it symbolizes. We see the realization and lose the spirituality.

Symbolism in temple are:

1. Washing or the act of cleanliness. "Be ye clean who bear the vessels of the Lord."
Clean in spirit as well as body.
2. Anointing
What's the message to the soul?

An appointment to leadership thru spiritual blessings. Discernment of intellect - eyes that we may see and etc. God becomes the center of our being. Spiritual attainment as the center of our acts and we rise above the sordid pull of nature.

Covenants:

Sacrifice - the best is not too good for the Lord. As our guides we accept the Bible, B. of M. and D. & C.

Then the Law of Chastity is given. Covenant to be true to the law of chastity. By this law we have connoted the strength, the cleanliness that perfect the individual and . . . The garment is correlated with this endowment. Do not loose the symbolism of the temple ceremony.

36. God created man and gave to him and conferred on him a jurisdiction. The command was to subdue the earth and the jurisdiction to have dominion over all created things. That was an important part of man's earth life and from that day of his creation till now he has pursued that assignment seeking to subdue the physical world and establish his dominion over it.

Unhappily he has tried to transcend the bounds of his commission by assuming to exercise dominion over his fellow man. This he was never authorized to do and his attempted usurpation has brought to the world most of the woes from which it has suffered. It was the unarrested assertion of dominion over their lives by usurping bigots that led the pioneers to seek freedom in Utah. (This page is in ink whereas the rest of this book is in pencil. I wonder if father gave this as a talk in the temple so he wrote it in ink?)

37. The genealogical organization is the basic work of the Church and is not an auxiliary work. Take away the sealing power of the Church of the Priesthood and the Church would fail. 100,000,000 man names who are awaiting endowment. The Lord would shower his blessings upon those who attend to this important work. First Presidency. This worth my consideration.

38. It is the function of religion to teach men how to rise to the highest station.
Life after death is assured him without any act of his own being beyond his power to effect. That is one of the things which he is in the hands of God. But the abundance of that life will depend upon his attainments, the soul growth that he has managed thru cooperation with the Divine. (This is again in ink).
39. The Devil's work is that of destruction; the Lord's work is construction. To bind Lucifer we must stop doing the work of destruction and turn to construction as Lucifer has no power in and of himself only as we give him such.
40. "They also serve who patiently stand and wait". -- Milton.
41. Life of Daniel H. Wells -- "It is interwoven in my character never to betray a friend, or a brother, my country, my religion or my God."
42. Pres. E. G. Peterson at Logan Temple --
Our forefathers were driven across the plains because of the sheer inability of the people to understand the virtue in the hearts of those Saints.
A need for a place of refuge and peace -- our temples.
Our inheritance is a spiritual inheritance and is not tested by means known to science but by faith.
Students, bright intellectual ones, have left the college spiritual wrecks because they closed their minds to this law.
43. Hugh -- stand for something, some great ideal, firm and immovable. The most natural longing of the human heart is immortality.
44. Revelation (God's method of education)
1. Great revelations -- (Appearance of Father and Son)
2. Revelations to the Church especially in time of need and crisis.
a. Sustaining of Pres. Young.
b. Manifesto
3. Revelations to individual
a. When I do wrong
b. When in sorrow
c. Plenty or poverty
Faith -- These forces in operation thru a righteous man and are the forces of creation.
Holy Ghost
Priesthood
45. "For thine is the Kingdom and the power and the glory forever. We give unto Christ all honor and He in turn gives as we have given. They that sorrow shall be comforted and know that God lives and Jesus is the Christ which is the most fundamental. "They must have needed a good man somewhere!" -- These words were spoken by Clarence.
46. A fitting climax to mortal life is often pain and suffering. Example: Joseph Smith going to Carthage.
Integrity is more important than intelligence.
The future is in God's keeping. We can control it only by living in obedience to immutable laws. -- J. A. Widtsoe.
Isaac Walton, the patron saint of fisherman said: "God has two dwellings: one in heaven and the other in a meek and thankful heart, which Almighty God, grant to me!"
47. August 18, 1947 -- Joseph Fielding Smith on Priesthood. Priesthood quickens the intellect, purifies the heart and refines the soul. Faith must be coupled with the priesthood in the mighty miracles.
Back of the great law of gravity is the power of the Priesthood.
Priesthood contains the keys of the knowledge of God. The man who does not honor his priesthood shuts himself out from the knowledge of God.

Abraham's desire to hold and possess the priesthood, D&C 13. No man receiveth the fullness. Priesthood opens the door to opportunity which must be used.
Joseph F. Smith on "Evidence of Joseph Smith":

48. "Some people die with their music within them" -- Oliver Wendell Holmes.

49. Logan, Sept. 8, 1947.

A single occurrence may set in motion a change of circumstances that effects many generations. Because a boy of 14 yrs went into the woods to pray all these things happened. Because of this I am here. Not for complete extermination but for victory. You are the greatest miracle you will ever see.

50. Oct. Conference -- 1947.

Levi Edgar Young:

The greatest example of democracy is Moses giving the laws received on Mt. Sinia to Israel and they said "we will" to these things.

Spencer W. Kimball:

"Our responsibility to bring the Gospel to the Indians. 60,000,000 Indians in Americas and islands.

Ezra T. Benson:

D&C 68. "What I say unto one I say unto all." Revival of Home Evening. The integrity of the home must be maintained. There can be no prosperity come from a non-religious home. I promise you blessings and increased faith in hearts of youth if this Home Evening is followed.

General Priesthood Meeting:

We enjoy that which we do! (Underlined twice by father) I'll be what you want me to be.

Pres. Reuben J. Clark:

"Except ye are one ye are not mine." Pioneer life was as filled with joy as our lives are today. Warned against long term borrowing. Don't run in debt! You young people, don't start a standard of life you cannot maintain.

Pres. Geo. A. Smith:

I hope the L.D.S. will not forget their prayers.

Bishop Worthlin:

We are God's agents.

Thomas McKay:

Those who pay tithing will never worship gold. Recommended that this conference go on record as recommending to the United Nations Assembly the institution of a Fast Day.

51. Stake Conference, Nov. 2, 1947

The Lord is kind and can preserve His people -- He preserved his people 19 centuries ago when He preserved the Nephite nation even when the great forces of nature destroyed the land. Lord can preserve us from the atomic bomb.

52. Genealogical Convention, April 25, 1948

Whatever calling to which you have been called is your responsibility to fulfill it -- no one else can. I am either a stumbling block or a stepping stone to someone. "And wasteth the day of his probation."

a. too contented

b. labor for which things cannot satisfy

If you would be eternally rich invest in a living soul -- Melvin J. Ballard.

What would the fathers say if they could speak from the dead.

Some people are still shaking hands with the Devil.

The time may come when no man can work.

If you could meet your ancestors would you be proud of them? Would they be proud of you? This is your chance. I do not like to think of what will happen to me if I do not do the temple work; but what will happen to me if I do this work.

53. October Conference (No date - right after the above so we can perhaps assume it was in 1948?)

Henry D. Moyle:

We seldom stop and consider where we are going and the purpose of this life. Not so if we take a journey in life. Let the examples and customs go unheeded and devote ourselves to the humbler duties of life. The man who will be active in the priesthood will have power to succeed. It would be a reflection on parents if a son or a daughter can say that they have never heard my father or mother bear their testimony.

Anthony H. Ivins:

The great benefits of life come to us thru service. We must serve generously. Serve out of the sheer joy of service. A feeling that he has done his best.

Richard Evans:

Quoting Karl G. Maeser. No man should be more searching of my conduct than myself. The Lord has unconditionally declared the destiny of this work; but the destiny of myself depends upon me. If you want excuses, go to the Devil, he can give you any number. Not the things that we don't know that will give us trouble. It is the things we do know and which we have failed to do.

Pres. Reuben Clark:

The world is in a mess. The Devil seems to have taken us over. Lincoln: "We have forgotten the bounteous hand that preserved us." A day of prayer. We do not lack a prophet as in the past but we need a listening ear. What our prophet teaches us -----

54. Ward Conference, Oct. 24, 1948 -- Pres. Ira Hayward.

The Family Life --

Adam possessing the priesthood. Eve possessing the power of motherhood -- thus making her equal with Adam in bringing about the eternal purposes of God.

55. October 30, 1949

Bruce R. McConkie:

God is not found thru the means of science. God is either revealed or he is unknown.

Basic revelations are:

1. Jesus is the Christ
2. Joseph Smith is a prophet
3. This is His Church

This comes by:

1. Desire for truth
2. Knowledge thru study
3. Practice the principles involved
4. Prayer.

56. October Conference, 1950

David O. McKay:

Reverence is the greatest gift of life. The mystery of self-control. Teach reverence.

57. Motherhood -- a living miracle. If the sun came up only every 30 years we would think it wonderful; but it happens every day.

The child is never happy unless he can get dirty. As a man I am unhappy unless I am clean.

The miracle of a young girl becoming a mother.

58. Emerson says: "See how the masses of men worry themselves into endless graves; while a few men for-getting themselves into immortality."

59. "How can I hear what you say when what you are thunders so loudly in my ears." -- Emerson.

60. "Life is a grindstone. You can grind yourself down or receive a fine polish."

"Unless the Lord buildeth the house they labor in vain who build it." -- Psalm 127:1

Life is more than the outward expressions of life.

The home is our first unit of defense.

61. If you want to be young associate with youth; if you want to feel old try to keep up with them.
62. Nephi says: "When I speak by the power of the Lord the Holy Ghost carries those words into the hearts of men. "
63. Faith is born of work, as is evidenced in the life and labors of the pioneers, not faith without action and fond hopes.
64. Live and work for those who follow you. Pass on your heritage to your descendants.
65. (In father's careful and beautiful penmanship he has penned a tribute to someone. It looks like the same pen he used at time of his mission)
To have known him was a lesson in humility and to have felt his kindness was a benediction. His passing arouses fine memories and stirs new resolves among his many friends. "
66. Prayer -- (Apparently Father's own thoughts for a talk)
1. "If any of you lack wisdom let him ask of God who giveth freely. But let him ask in faith, nothing doubting, for he that doubteth is like the wave of the sea. "
(I am the Master of my fate, I am the Captain of my Soul).
 2. Joseph Smith's cry unto the Lord out of Liberty Jail.
 - a. The answer.
 3. Often sweet inspiration comes to us when we are on our knees in prayer in which we really commune with God.
(Solomon's prayer)
 4. Prayer must be the result of faith and faith rests upon evidence. D&C 64?
 5. The most unused source in the world today is prayer. Prayer is the most energetic force of the human soul. A force as real as gravitation.
67. "And in nothing doth man offend God or against none in His wrath kindled save those who confess not His hand in all things and obey not His commandments. " D&C 58:21
68. Pres. Clark:
Declared that the Constitution of U.S. and the Declaration of Independence was inspired of God and to him are as sacred as scripture. These instruments are the greatest political heritage ever bequeathed by fathers to their posterity. God never moved more surely or more clearly in ancient days from the Red Sea to Israel's last recorded victory, than in our struggle for independence. "So all these heritages -- the richest and the most precious, and containing more of the eternal truths of God's universe than ever before -- were passed by one generation to another, and for which I thank my Heavenly Father. "
These heritages today are ours; they come to us from the ages that are passed; they were purchased for us by the sacrifice and blood of our fathers. Shall we or shall we not pass their total to our beloved ones who follow us.
(I'm not sure if these are a continuation of Pres. Clark's thoughts or father's own)
For what shall we be thankful?
1. Our rich heritage of noble parentage.
 2. A choice land
 3. An inspired Constitution
 4. God's chosen people

(Line drawn by father)

If present trends in our civilization continue this nation is doomed to destruction!

69. Stephen F. Richards: "The palm tree, with its mighty roots, is seldom uprooted by storm. "

70. Some have knowledge but not intelligence. Knowledge: facts marshalled. Satan possesses knowledge but intelligence (not?)

Pure intelligence: Knowledge properly applied. Increase our knowledge and apply it to the increasing of our intelligence.

71. There is safety in the Church. A Church of human relations. Paul said; "Where the Spirit of God is -- there is liberty." II Cor. 3:17

72. There is no end to the things a man can do if you expect no credit.

Every man to his neighbor, in mildness and meekness.

"Teach ye diligently and my grace shall attend you."

If you are humble and open your mouth the Holy Ghost will carry your words with conviction to the hearts of the worthy.

72. Adam and Eve

1. Were evicted from the garden -- land the Lord gave them.

2. Given coats of skin and sent out into the telestial world.

3. Adam began to till the earth and eat the bread by the sweat of his brow.

4. They took with them:

a. Knowledge of God

b. Knowledge of good and evil

c. Free agency

d. The Holy Priesthood -- Enoch says, "This priesthood which was in the beginning shall be in the end."

e. The law of sacrifice

f. Thou shalt repent and call upon the Lord for evermore. If thou shalt repent thou shalt receive the Holy Ghost.

Why repent? said Adam. Because I have forgiven thee thy transgressions in the water.

73. The power of expression:

The purpose of life -- to express ourselves in acts, in emotions (feelings), in words. Our greatest expression in words is our honest cry to God. Our greatest act of expression of actions is a great willing sacrifice for God's Cause.

74. 16th Ward R. S. Conference.

1. Be not weary in well doing.

2. You are the foundation of a great work. (Missionary work - 64 Sec. D&C.)

3. An immortal accounting of true motherhood.

4. If you will feed the poor you will never want for bread." - Brigham Young.

"To learn is splendid, but to do is better." -- B.Y.

75. Sweet are the uses of adversity.

76. Don't rationalize. We can rationalize ourselves out of this Church.

77. Characteristics of L.D.S.

1. A sense of destiny -- a mission and where it operates. Through the Church we become strong and sure.

78. Pres. Christiansen: "The greatest charity we can give is to be charitable to others."

79. Oscar A. Kirkham: "Love should be more than physical; more than intellectual. It should be spiritual and moral."

80. Repentance

(I think this is a S. S. lesson given by father)

Bro. Hovey

Def: --

Must first have knowledge. Those who have knowledge "I the Lord have commanded to repent."

Steps:

1. Confession
2. Forgiveness in heart. Kind of repentance acceptable to God more than lip service - must be a godly sorrow that worketh repentance. Repentance must be in man's soul every hour of his life. Self-pity has no repentance in it. "We have sinned against Thee. Do with us as Thou wilt" was Israel's words.
3. Repentance is a principle of the Gospel -- it is a gift from God. Without repentance the atonement would be of no avail and vice versa. Repentance makes us clean and opens the door of salvation. If ye do not repent the atonement has no effect on the spiritual fall.
4. Reasons for:
 - a. First fruits of repentance is baptism which bringeth the spirit -- (blotted out) A baptism that is for life here and hereafter. Baptism is the gateway to the Church on earth and in heaven.
 - b. To bring about the plan of mercy and appease the plan of justice -- a law given. God cannot break the law therefore mercy. Mercy claimeth the penitent. Atonement bringeth resurrection and man is brought back to presence of God. You must repent for yourself.
5. When repentance:

In this life -- day to day. A true repentant cannot be denied the fruits of the atonement. Has power to redeem us because of our repentance.
6. Conditions of:

Conditions of repentance to be declared by Holy angels. D&C 29:44-49; Judges 10:13-16; Mormon 8:25-26. Read Alma 12:30

81. Teachers should emphasize the positive side of life. Positive and not the negative side of chastity.

82. Pres. Clark:

"The presence of the Priesthood in this Church maintains unity as it did in the Ancient Church. The priesthood is an eternal endowment. You cannot lay your priesthood aside. Brethren, if we could act in unison as we sing together, there is no power that could stay us." Be sure you do not get away from the Lord's plan. Reform ourselves and the Church will take care of itself.

83. Stephen L. Richards:

Right is not what a group agrees upon but is an eternal principle and comes from God. Immortality is only a part of the gift of the Savior but includes also Eternal Life.

We cannot take conduct out of living. Conduct is all important in obtaining Eternal life. There is no tribute you can offer as acceptable as a faithful and a good life.

84. Bro. Hovey:

Many people are wishing for some of the blessed days of the former ages that they could have lived in the holy grounds of the past. To us there is Holy ground made so in our own lives, such as the place of your birth or your baptism, or the place where you worship to you should be most holy ground -- as our temples also.

85. In the priesthood there are 4 quorums:

2 are witnesses -- the 12 apostles and the Seventies.

2 are administrative -- these are: The First Presidency and the Elders quorum.

Fatherhood rises to its greatest height in the functions and powers of the holy priesthood.

Women rise to her greatest height in the sacred functions of Motherhood in which sphere she is supreme.

86. Bruce McConkie:
"Ye shall receive the spirit thru faith and if ye receive not the Spirit ye shall not teach, "
87. David O. McKay:
"To be trusted is greater quality than to be loved. "
88. Faithfulness of a good Woman -- Proverbs 32. Job. Gird up thyself. Man cannot hold the fulness of the Priesthood until he goes into the temple and has a woman sealed to him. They hold it conjointly.
My mother blesses me in her death as she blessed me in her life.
89. Every day is the beginning of a new year in my life. I do not intend to live by the calendar but by a succession of new progressive days of freedom.
90. Reflections from a visit to the cemetery on the lives of the men resting there.
No desire to return to pioneer days and methods, but an appeal to the paths of virtue, honor and integrity in which our fathers trod. These are eternal and advancement of so called civilization cannot change them.
91. Great men are remembered by what they have given, not by what they have received.
92. Pray always that you enter not into temptation. The most lonely man in the world is the man who does not pray to God. Thru prayer we can have the greatest companionship known.
93. Self-discipline leads to happiness. When a man's fight begins with himself, then man is worth something, and God stoops over his head.
94. This is my resolve: "Walk when I cannot run; to go when I cannot walk; creep when I cannot go; but I will never stop." -- Bunyan
95. By small things and simple things are great things brought to pass; and small things in many instances doeth confound the wise. Alma 37:6-7-12.
96. "I would be true, for there are those who trust me." "To smile at evening fall -- this is my task. "
97. Truth unites and equalizes men. Evil leads to division and inequality.
Lincoln: To do justly, to love mercy and walk humbly before God. We live in our environments and are influenced by it. Lincoln at Gettysburg was outcome of an environment. We must not judge our lives by the lives of our neighbors but by the high standards of the Gospel.
98. 42 Sec. D&C. The abundant life is a life of constant endeavor. Man must meet and solve life's problems -- the man who meets nothing solves nothing.
99. "A man's faith is no stronger than what he radiates thru his actions." -- J. E. Talmage.
"The difficult is that which can be done immediately. The impossible is that which takes longer to accomplish. "
"Duty makes us do things well, but love makes us do them beautifully. "
To make the earth a happy place to live learn to
1. laugh
2. believe
3. love
Greatness consists in forgetting self.

100. Logan Temple, July 19, by Apostle John A. Widtsoe.

Every man in the Kingdom of God who has living faith in God is a great man. This is the House of the Lord -- the Home of the Lord.

Endowments of the temple. See beyond the symbols to the realities for which it stands.

1. Course of instructions
2. Explanation of how this journey may lead to our ever rising to perfection -- upward journey.
3. Use of our knowledge - a series of agreements (covenants) that we make in harmony with God. (Use of our knowledge).
4. Cause and effect -- or relationships are set forth. I promise and I obey or disobey.
5. Examinations of our acts and what we know. Do you know it well enough to enter into My Kingdom?
6. If I have kept these 5 I enter into the veil with God.

We must not be asleep.

We began by being washed and made clean and all dressed alike.

All equal:

1. To care for those in the Church
2. Preach the Gospel -- to open the door for the dead.

101. A prescription for our ills: take before breakfast, dinner and supper --

3 oz. of earnest prayer

3 oz. of faith

3 oz. of determination

Mix all thoroughly and administer by the hand of humility. -- Pres. Joseph Quinney, Jr.

102. Our greatest responsibilities in life were not thrust upon us -- we assumed these in eternity.

103. The king of Abyssinia took a British subject, imprisoned him without cause. Gt. Britain demanded return of this prisoner. In less than 10 days after the refusal was received 15,000 British soldiers were sailing down the coast. Reached the coast and marched through a terrible country a distance of 400 miles under burning sun right up to the frowning dungeon. They carried him down the mountains, across the land and put him aboard the ship and sped back to his home in safety.

It cost Gt. Britain \$2,500,000 for the freedom of only one of its 380,000,000 subjects. That is what a soul is worth in the eyes of Gt. Britain.

104. Thoughts: Truth is forever on the scaffold, wrong forever on the throne; yet that scaffold sways the future and behind the deep unknown standeth God keeping watch above its own.

105. Worship -- Pres. Joseph Quinney

What a pure thing -- as old as time.

Physical worship

Moral worship

Spiritual worship

1. Body must be clean. Not elaborate furnishings -- but clean.
2. Moral worship -- our minds clear, our morals clean. Radiates a power from Him. We allow Him to move us.
3. Spiritual worship. Chaste in our thoughts and actions. A worship in the silent hours of our lives. We are on our best behavior when we worship God alone. Sacrament a part of our public worship.

Contains:

1. Character
2. Gratitude is above thankfulness. Gratitude is worship.
3. Sincerity
4. Humility
5. Faith -- a knowing not a believing faith.

(This is only about 1/3 of the material contained in these books. It was hard to stop copying.)

APPENDIX XX.

FUNERAL SERVICES OF J. URBAN ALLRED

June 29, 1956, 16th Ward Chapel, Logan, Utah

Dear Brothers and Sisters, we begin these services by the invocation being offered by Brother John W. Dunn, he with Brother Allred served in the High Priest Group leadership of this ward.

"Our Father in Heaven, a few of thy children have met together on this occasion to pay our last respects and love and devotion to one of Thy sons whom Thou hast called home. We thank Thee for the life of this good man, our Heavenly Father, for his devotion to Thy Church and for the many things he has taught us. We thank Thee for the testimony which he has of the resurrection and again reuniting with his loved ones who are caused to mourn at this time, that Thy Holy Spirit will be with them in this hour of need. Bless the things that are done and said in this service, may it be in accordance with Thy Holy mind and will; that words of comfort and solace may be given to those who are caused to mourn at this time. We pray Thee in a special manner to bless Sister Allred with Thy Holy Spirit that she may be able to hold up well and be blessed with comfort, that the things which are said may comfort her in this hour of mourning. We pray Thee to bless the families of this good man that Thy Holy Spirit may be with them that all those who are caused to mourn may be comforted at this time; that those who speak to us Heavenly Father, let Thy Spirit be with them that they may be led and directed what to say; those who sing and those who take part in any way we pray Thee, our Father in Heaven, to bless them, that this may be a time of rejoicing and thanksgiving for the blessings Thou hast given unto us. We thank Thee for the establishment of Thy Church here upon this earth and for the knowledge and understanding we have of the resurrection. We are grateful unto Thee Heavenly Father for these things, and we ask Thee now to be with us during this session that Thy Holy Spirit may be with us in rich abundance we humbly pray in the name of Jesus Christ. Amen.

Dear Brothers and Sisters, we have met here today to pay the last and final tributes to a fine man. It is fitting and proper that we do this, Brothers and Sisters, because of our love and devotion for him and for his love and devotion to us.

J. Urban Allred was born in Lehi, Utah, May 21, 1874, the eldest son of James H. Allred and Kate Jones. He received his early education in Lehi and later at Brigham Young University in Provo, Utah. Brother Allred filled a mission for the Church of Jesus Christ of Latter-day Saints to the Southern States Mission from 1898 to 1900. He taught school three years in Vernal, Utah and then 2 years in Lehi. In the summer of 1903, the couple went to Alberta, Canada, making their home in Raymond. They lived there for 34 years, during which time Brother Allred engaged in farming and livestock raising. He loved the soil and was tied close to it. Amelia M. (Hammond) Allred was a loyal wife and companion, and sustaining power back of their accomplishments; a woman of rare leadership who could make an attractive home out of a mere house on the bald-headed prairies. She was a beloved leader of the youth, the YWMA of the Taylor Stake, she served as teacher and Stake Board member, and was Stake President of that organization at the time of her death, October 8, 1910. Amelia Allred was the mother of five children, three of whom survive; Mrs. Jesina Monson, David Hammond Allred, and Mrs. Kate Whetten. In 1903, he (Brother Allred) was called to establish the first Latter-day Saint Seminary in Alberta, and for 18 years was head of this religious instruction in Taylor Stake. On June 15, 1912, in the Salt Lake Temple, he married Edna Bingham, daughter of Thomas Bingham and Elizabeth Froerer, pioneers of Ashley Valley in Vernal, Utah. Through her patient, persistence and labor of love she succeeded in brightening and in bringing sunshine, peace and happiness again to their household. She has performed a great work as mother and wife and her family has been given a happy home life, beyond which she has served in the Relief Society as officer and teacher. They were the parents of eight children, six of whom are living; Mrs. Ruth Dallimore, Lucile Zenger, Odessa Wood, Hugh Bruce Allred, Helen Sweat, and Eileen Bell. During a busy lifetime he responded to calls for three other missions, one in Minneapolis of the North Central States Mission in 1925, and two later to the Southern States, largely in the interests of family genealogy. Down the years he, with other members of the Allred family, has assisted in compiling a large and well organized Allred family genealogy record. It was in the fall of 1937 that the Allred family moved from Alberta to Logan for the edu-

cational advantages of the Utah State Agricultural College and the Latter-day Saint seminary system. Since moving to Logan, Brother Allred has continued his services in the Church. At the time of his passing he was teacher of the Adult Class in Sunday School, a career which he started in June 16, 1894, when he was set apart as a teacher and told that teaching was his special calling. He was named an officiator in the Logan Temple in 1938, a duty he faithfully performed to the last. Also surviving are his widow, Sister Edna of Logan, the following brothers and one sister; Clarence Eugene Allred, Raymond, Alberta, Canada; Aaron Allred, Los Angeles, California; and Odessa Cullimore, Provo, Utah; 34 grandchildren and six great-grandchildren. Brother Allred died suddenly June 25, 1956 at Logan, Utah.

The prelude music was by Sister Lillian Morrell. The family has planned the program and I will outline it now. The benediction, as I have said, was by Brother John W. Dunn, who with Brother Allred was the substantially strong, willing and lovable hands who took care of the High Priest's Quorum in this ward. There will be a song by a trio composed of the following ward members: Sisters Hazel Madsen, Dora Larsen and

They will be accompanied by Sister Mary Sharp, and will sing, "Hold Thou My Hand." Brother, or President Raymond of the Logan LDS Temple will be the first speaker, Brother Raymond knowing and loving Brother Allred as we know he did surely in his position. Brother Raymond will be followed by a song, a duet, by the dear Brother and Sister Max John, who will sing "In the Garden." They will be accompanied by Sister Morrell. Brother Postma will be the next speaker, he being the first Bishop of our 16th Ward, serving very closely with Brother Allred. A song then following Bishop Postma by the trio, "Oh My Father."

Trio singing - "Hold Thou My Hand."

Sister Allred and devoted members of your family, friends and admirers of Brother J. Urban Allred, honorable officiators of the Temple, Brethren and Sisters: In the processes of our Heavenly Father's infinite plan there is order and regularity. It is my belief that children born into the world do not come promiscuously, but to a particular specified mission at a particularly designated time. It would therefore seem, Brothers and sisters, that this sudden demise of our devoted friend was planned, and I have in my mind's eye a picture that may have occurred on Monday, June 25, 1956, having been bereft of one of the most substantial and true friends that I have ever known, I refer to Brother Bell who was called to his immortal home at about 10:15 that morning, and knowing his great abilities and his wonderful spirit and enthusiasm, there is no question in my mind that he was assigned immediately to an important mission. And that upon looking around him he probably didn't recognize any one that would be his suitable companion, and as in this life in this Kingdom there must be a witness to all ordinances performed and there must be a companion or a witness to the teachings and missionary work and ordinances performed over there; and so looking around him he didn't recognize immediately any one who could fill the appointment as a companion, so he suggested that Brother Allred, who was intimately associated with him in a family group relationship, be summoned as his companion. I like to think of it that way, and I think that isn't inconsistent to think of it that way because our Father's House is a house of order, and certainly these two giants among men being summoned so near to each other, actually only about 5 hours apart, would confirm the belief that there was an appointment to be filled and therefore he was called. I consider Brother Allred a king among men. Greatness, brothers and sisters, isn't always manifested by a position in the government or in the commonwealth, or even in the kingdom, but constancy to me is one of the noblest attributes and characteristics of men, and here is a man who for 82 years manifested constancy, no variableness, no variation, in his journey. He made no detours, always constant in his beliefs and in his teachings, in his appointments and the fulfillment of his appointments. Therefore, in my opinion, he was great in the sense that he was consistent not only in his teaching and preaching the Gospel, but in his living the Gospel and the Gospel principles. It has been my glorious experience and privilege of the past four and one-half years to have had several intimate conversations with Brother Allred. On occasion, as he would pass my office and could see that I was not immediately occupied he would come in, and oh, I hope he felt welcome - he was most welcome! He would say, "May I have a moment." And I would say of course always to him, "Yes," and he would sit down and discuss with me some fundamental problem or doctrine that had come to his attention in connection with his work. It wasn't an idle conversation, it wasn't just to pass the time or time of day, it was in connection with an appointment or assignment that he had, perhaps more often than not in the Temple, but with the purpose for the fulfilling efficiently of that assignment he would like to discuss some things that were fundamental to that particular

assignment, at that time, and thus I have had an opportunity, brothers and sisters, to look into the depth of his wisdom. His superb understanding of the purposes of life and his willingness and anxiety to fulfill and magnify his calling and his appointment.

It is a pleasure for me, brothers, and sisters to contemplate those rare experiences as I have talked with him about these things and I have found, as no doubt you have found, that not only was he conversant on all the fundamental doctrine of the Gospel, but he was an authority on the scriptures and the doctrine of our Church. So it has been a great uplift to me, almost 30 years his junior, to have had the training, the love and patience and constancy of this great king among men, and I appreciate it. I revere his memory, I appreciate it also today to have this privilege to express my tribute to him and to his noble family. I don't know you intimately brothers and sisters, just a few of you I have met, but may I say this without meaning to be too familiar, and without any semblance of embarrassment, that if all of you possess the attributes, the strength, and the beauty of character that your little sister Eileen has, I can say that God has blessed Brother Allred with a noble posterity. We have perhaps in this room represented three generations following him, children, grandchildren and great-grandchildren quite numerous in number. Just three generations! Can you visualize in your mind's eye what can happen in another seven generations? Eileen has 3 children, they came rather rapidly. I don't know how many the rest of you have, so if you look ahead another 7 generations, we can see millions of posterity; therefore may I not say advisedly that he is a king among men, and will from today claim his kingdom in the house of Israel and preside with the same dignity, honor and integrity that he presided here over his, shall we say, small family, comparatively. Oh it is a glorious thing to contemplate, brothers and sisters - this Gospel of Jesus Christ. This is the most favored generation of all times since the creation, because we have the fullness and the authority which was bestowed upon Peter of old when Jesus the Savior said unto him, "I will give unto thee the keys of the kingdom of heaven, and what thou shall bind on earth shall be bound in heaven." and then those keys in this dispensation restored to a youthful prophet, who, knowing full well his destiny, called his quorum into a meeting where he conferred the keys, the sealing authority upon his apostles, and as the time has passed down through the years, those keys have been delegated to others. And today we have a prophet who holds the keys of the sealing power of the priesthood which makes all of this family and other families who enter in this new and everlasting covenant, an entity that will endure through all the countless ages of eternity.

An organization, if you please, this is my own doctrine, and I don't give it to you as doctrine, but is my opinion, in the hereafter, whereas here we are designated in subdivisions as wards, stakes, quorums, and missions, and so on, it is consistent for me to think that over there we are going to be identified as families divided into units of families, and they will be divided of course depending upon the number and the need, families, the organizations, the most substantial of our organizations upon whom this earth depends for its perpetuation, the family, the family unit. So looking at it that way you can determine with me that this man has filled a noble and honorable mission, nothing to have been omitted in his ministry to provide for himself a kingdom and a throne and a sovereignty in the house of Israel in ages to come.

So I rejoice, Sister Allred and your family, today with you in my knowledge of the destiny of this good man, this man among men, this man who was without guile. I have never heard him speak an idle word or a profane word. I have always seen him in the attitude of sobriety, no nonsense in his makeup. Something has been said about his dependability. Brother Allred would phone long distance or get a message otherwise if he were to be away from an appointment at any time. And these past four-and-one-half years, even though he has been aged, his step has been just a little bit feeble, I have found him walking up the steps of the Temple time and time again, and reminded him that we had an elevator. "Well," he says, "President, I can think a little bit more clearly when I am walking, so if you don't mind, I will just take my time and I'll walk up, because," he says, "I have an important assignment when I get upstairs and I want to be fully prepared." The type of manhood, the type of fellow he was!

I was told just today by his ward teacher supervisor that he had never had any concern about the fulfillment of the assignment and the visitation with the members of that district, and frequently the first week of the month, as he would go into his office, he would find the monthly report, ward teaching report, of J. Urban Allred completed early in the month, not the last day, but early. I have been told that he was

consistent and regular in his teaching in his Sunday School class in this ward each Sunday, and that if he didn't right at the instant, have the interpretation of the scripture, or the doctrine, he immediately knew where to find it. He was not at a loss, brothers and sisters, in the fundamentals of life and his teaching has been an example to us and his life one well worthy of emulation.

Now brothers and sisters, will you accept from me the love and appreciation and tribute of the family, the temple family - I don't know why all of these wonderful experiences have come to me to represent such a group. Do you know I may say that the finest type of manhood on the face of the earth and the most delicate and divine type of womanhood is exemplified in those who officiate in the House of God? Among whom he cast his lot, and among whom he was friendly and admired and respected. God bless his memory. I hope that through the years I can emulate some of the marvelous characteristics of this man and I hope and pray with you that you and I might so live and conduct our lives that in the future ahead we may enjoy again the association, the friendship, the handclasp, the caress of this man among men. May our Heavenly Father bless us, brothers and sisters, with an appreciation of life and an appreciation of the value of time. Doesn't it apply? And an appreciation of the responsibilities that devolve upon us as His covenant sons and daughters, and that we might, as Brother Allred has done, so nobly magnify our calling and appointment in life, in the Church, and in the brotherhood of God, is my humble prayer for all of us in the name of Jesus Christ. Amen.

Singing of Duet, "In the Garden."

(Bishop Postma) Another great and noble stalwart of our Church and community has fulfilled his mortal mission and returned to our Father. Sister Allred, you pay me a great honor to ask me to participate in these services. We neighbors and friends shall miss this good man almost as much as the family. We esteem him as one of the great among us, one of the great stalwarts. We looked to him continually for leadership, advice and counsel, for we recognized in him a great pillar of strength, a man who through long and varied experiences had arrived at a position of great wisdom and sound judgment. One whom, as President Raymond has said, we recognized as an authority on the doctrine and the scriptures of the Church. He was a man of great faith, unquestioning faith in the divinity of this Church. I know that from my experience and association with him as his Bishop. He and Sister Allred never failed to come at the end of the year and make certain that they had fulfilled all their obligations in regards to tithing, fast offerings, welfare, ward maintenance, missionary funds, and that all of their children had likewise fulfilled their responsibility. One doesn't pay a full and honest tithing, year in and year out unless he has that firm conviction in his heart that it is a true principle of our Father in Heaven. One doesn't give of his time, for as I calculated, some 62 years teaching in the auxiliaries of this Church and in the Priesthood, giving much of his time and much of his energy during that span of years, unless he has that conviction in his heart he is teaching the true message of God in fulfilling his obligation to our Father in Heaven. And so we of the younger generation have drawn great strength and encouragement from men and women such as J. Urban Allred. In our council meetings in this ward we always called upon him for his advice, his opinion on any problem before us.

Our family living just through the block, our back yards joining, immediately took an interest in the Allred family when they moved here in 1937, because they purchased, (one of the reasons) because they purchased the home of Uncle Nephi Carlson, and we immediately learned of the fine qualities of this family. That was an excellent neighborhood to live in, one of the finest, and this family was one of the reasons for it. One couldn't ask for a better neighbor than Brother and Sister Allred and their family, always kind, courteous, considerate, always cheerful. Their home was always neat, clean, and their yard, a real credit and asset to the neighboring homes. I shall long remember that friendly little twinkle in his eye, that smile, and that friendly handshake. He was a busy man, but he always had time to stop and visit with you and find out how you and your families were feeling, how affairs were going, always willing to render some help if necessary.

I owe this family a great debt of gratitude for the help they gave me as Bishop of this ward. Although Brother Allred was carrying a full load as a Temple officiator, and ordinarily those individuals are excused from ward responsibilities, he recognized the need when we created the 16th Ward, and he readily and happily responded. It was our goal to just give one job to each person, but we found we had to load some individuals heavier, and he made no complaint in accepting as I recall, four major responsibilities at the beginning of the ward, and as President Raymond has mentioned, once he accepted an assignment, we who were at the head of

the organization, had no further concern about how that assignment would be filled. He never missed an assignment, always responded, if he weren't able to be there, he would see that someone else was. That is a quality that I am sorry to say that not enough of us have, that great quality of dependability. He was a still greater asset to us because of great ability, but those of the greatest ability are of not much value to you if they are not dependable. And so once I gave Brother Allred an assignment we had no further concern about it because we knew it would be well done and regularly done. Likewise, with his children, how much I appreciated his son-in-law, Brother Ray Zenger, who served so well as my counselor, the loyal and fine help that he received from his good wife Lucile; the fine help I received from Hugh as one of our ward clerks. I also had the good fortune to have Hugh help me on my farm at one time. Likewise Helen and Eileen rendered excellent service in helping us in getting our ward going.

Jesus, in the Sermon on the Mount, told us that in evaluating anything or any individual, to judge by the fruits. Certainly there should be no question in the minds of men about this great man when we see his own personal actions. And when we look at the fruits of his posterity, these fine children, the very finest, the kind of people we depend on to carry on this Church and help it to continue to grow. As further evidence of his devotion and faith in this Church we recall that when this ward was created the Church was urging us to establish welfare farms for our wards. Brother Allred generously gave to the ward an acre of ground just east of College, which we thought at the time had some possibility for fruit bearing. That is just a little item of how much he appreciated this Church, when he was willing to give for the welfare.

We are eternal beings, and the purpose of this mortal existence as you have been told about this past month in your ward teaching message, is to prepare ourselves to meet our Maker. Time is precious. This mortal span of 60-60, and 82 years in the case of Brother Allred, is just a wink of the eye so to speak in eternity. And so every moment of every day, each one of us ought to be evaluating our thoughts and our actions and ought to be striving with all our might to do the will of our Heavenly Father. Now some people feel and believe in deathbed repentance. Some among us apparently accept that as the proper course to follow. But think for a moment, if Brother Allred had believed in such a principle, death came instantaneously, no time or opportunity for repentance. That happens often. Just last Sunday, a dear friend in this community, a young woman of 41 years passed away just as suddenly. What would be her lot if she had believed in that false doctrine of deathbed repentance? Fortunately, she, like Brother Allred, had also prepared herself to meet her Maker. Too many of us think tomorrow will be soon enough. Tomorrow there will be time to prepare. There is no question in my mind but what Brother Allred had fulfilled his mission here in life. He had done all that our Father would have expected of him. Certainly he is entitled to a glorious reward. He is ready to meet his Maker!

I may in closing just like to read a quotation from the Prophet Joseph Smith, sealing the testimony that I have of the divinity of this Gospel, the reality of the existence of God. Just a brief paragraph:

"But if this life is all, then why this constant twirling, why this continual warfare, and why this unceasing trouble? But this life is not all. The voice of reason, language of inspiration, and the spirit of the living God, our Creator, teaches us as we hold the record of truth in our hands that this is not the case; that this is not so. For the heavens declare the Glory of God and the firmament showeth his handiwork. And a moment's reflection is sufficient to teach every man of common intelligence, that all these are not mere productions of chance, nor could they be supported by any power less than an Almighty Hand."

So in closing I leave with you my testimony that this is God's work we are engaged in, that the resurrection is a reality, and that this good Sister Allred and her children will soon be reunited with this fine and great man, to go on through eternities.

Sister Allred, you have been a wonderful wife and a wonderful mate. Brother Allred was proud of you and of the children. And although it has not been my good fortune to be personally acquainted with all of them, many a time he has stopped to tell me something about one of the children, what they were doing, and what their activities were in the Church. So he was proud of every one of you. He loved each one of you.

I don't know how many of you know of this little experience I am going to take the privilege of mentioning it. As Brother and Sister Allred left the Temple in Salt Lake City, following their marriage, in preparation to depart for Canada, and their new home, one of Brother Allred's sisters met them with 4 small children of his, and so she immediately assumed a great responsibility of rearing a family. I know they dearly love and respect her, two of them are sitting side by side with her today. She she has been a noble mate to him, a pillar of strength, and a great blessing to all of us who have had the privilege of associating with her.

I leave my blessing with you Sister Allred and the family. I know that you know in your hearts he has been a good man, living a full life. Your regrets should not be great nor deep that he has passed away. I know that you are grateful that he has lived such a fine life. May God's blessings be with all of you, I pray in the name of Jesus Christ. Amen.

Singing by Trio, "O My Father"

Brothers and Sisters, as the Bishop of this Ward and a friend of this dear man who was indeed my counselor, my teacher and my friend, I stand before you in all humbleness, having been touched very deeply by these services. It has been a wonderful privilege to meet this wonderful family. I have learned much, remembered much, and will remember again and again the wonderful experience that has been mine in having been associated with this family, this dear Brother Allred. Bishop Postma mentioned the land on College Hill that Brother Allred donated to the Ward. On his advice this land was sold quite recently in favor of a larger farm which we were speculating on; the money having been put into an account for that purpose by Bishop Tate. These funds were used recently by permission and on the advice of Brother Allred, to purchase the adjacent property to the south on which the ward facilities could be extended. Brother Allred was very thoughtful and considerate and kind and enthusiastic about this ward farm and we promised him that we will pay the money to the farm fund. And we will yet use the money contributed by Brother Allred for the purchase of a permanent ward farm. This will reestablish, even stronger, our memories of his wonderful work and ambitions in this ward.

We will miss him as a Sunday School teacher very much. I think no one in this audience has not been touched by the teachings of this wonderful man; of this wonderful teacher, who in his obituary, it was stated that he was set apart to be a teacher. He indeed has filled that assignment.

The members of the family wish to extend their appreciation and thanks to all those who have participated in any way in these services. The funeral cortege will disband here, and reassemble at the Lehi Cemetery about 3 o'clock. The Relief Society have prepared box lunches for the family which they will take in their cars with them. There will be no need to delay further in Logan. They will depart right from here for Lehi, going of course disbanded and not in a procession. The family are asked to meet at Aunt Hilda Allred's place in Lehi following the services there at the cemetery, where refreshments will be served. That is at the home of Sister Hilda Allred.

Presiding at these services brothers and sisters has been our own dear President Vaughn Hansen. The prayer at the home was offered by the elder brother, Clarence Eugene Allred. Graveside will be dedicated at Lehi by Aaron Allred, another brother. The pall bearers have been: George L. Smith, Ernest Jensen, Dewey V. Petersen, Melvin Squires, Sam Smith and Lloyd J. Larsen -- all fellow members with Brother Allred in the High Priests' Quorum. We bring these services to a close by Bishop Charles D. Tate offering the benediction.

(Prayer by Bishop Tate) Our Father in Heaven, at the conclusion of these beautiful funeral services, honoring Thy son, Brother J. Urban Allred, we return unto Thee the thanks and the gratitude of our hearts for Thy Spirit that has been in our midst; for things that have been said and done here this day; the words of comfort, encouragement, that have been given to those who are bereaved at this time; the assurance that they have received that death is not the end of Brother Allred, that he is still active in Thy Kingdom, serving Thee in a different sphere of action. We are grateful unto Thee our Father for our friendship, for our associations with Brother and Sister Allred and their families while they have lived in our Ward. We want Sister Allred to know that her loss and their loss is our loss also, and that we as members of this ward mourn with them in the passing of Brother Allred. We want them to know that we believe the things that he has taught us in the many lessons that he has given to us in our Sunday School and Priesthood Quorums in this ward.

We want them to know that we are grateful for their friendship, for the encouragement that they have given to us, the help they have given to us to live better, to follow closer the teachings of the Gospel from this Thy Son the Savior of the world. We are grateful Heavenly Father for the example that Brother and Sister Allred and their families have given to us in following Thy counsel, living Thy way of life, ironing out what Thou desirest them to do and in passing many of those truths on to us. Help us to always profit by our associations with this good man and cause that we might stand by his wife and encourage her and help her in any way that she needs help and encouragement now in this new experience that has come to her. We ask Thee Heavenly Father to let Thy Spirit be with Sister Allred and her family in their homes. Bless Sister Allred with health and strength, with courage to make the new adjustments that will be hers to make; that she might continue to find joy and happiness in continuing to live Thy way of life, being a shining light and encouragement and advisor to her family, her posterity, with this experience as only part of life, and we must profit by the same.

We ask Thee Heavenly Father now to, inasmuch as they are going to take the body of Brother Allred to Lehi for burial, we ask Thee to let Thy Spirit be with those who go, causing that they might drive carefully, Thy Spirit will be over them, cause that they might go in peace and safety, and return to their homes in peace and safety. Cause that they might all acknowledge Thy hand in this experience that is theirs this days. We ask Thee that they might always humble themselves that they might follow the counsel and example that has been set for them and that we might do the same, we humbly pray in the name of Jesus Christ our Redeemer. Amen.

(Recorded by tape recorder of Richard Allred. Transcribed by Inez H. Allred)

APPENDIX XXI

"WHAT MY FATHER MEANT TO ME"

by

HIS CHILDREN

WHAT MY FATHER MEANT TO ME -- RUTH DALLIMORE

"Lives of great men all remind us
We can make our lives sublime,
And, parting leave behind us
Footprints in the sand of time." - Longfellow

I was blessed with a father whose footprints I have longed to follow as I journey through life. His was a most exemplary life. To me he was a great man. In our homelife with father we were nourished with the keen intellectual outpouring of his mind, for he was blessed with much wisdom and understanding.

When we were young, life with father did not always seem a blessing. When he took us to the farm and showed us the weeds that needed hoeing, I felt that we surely belonged to an under-privileged family. Nevertheless I sensed father's wisdom in remaining close to the soil, thus providing his children with plenty to do during the summer months.

Father was loving and protective. He was always cautious of our safety and well being. He warned us to stay away from certain animals and farm equipment on which we might get hurt. It is unusual that during all the years spent on the farm south of Raymond we children never had a serious accident. Days spent on the farm with father were not all full of work. We spent many happy hours enjoying the animals, nature and having fun. At the first sign of spring each year, I was always anxious to make my first visit to the farm with father.

The spiritual side of father's character and life has blessed me abundantly. The foundation of my testimony of the gospel was gained in our home where father loved to explain and contemplate gospel truths. His love for the gospel and the work of the Lord inspired me. During my growing-up years, father answered the call several times to leave our home during winter months to do missionary work and gather genealogy. Winter nights in Canada are long, but much longer when father was absent on such occasions. How we missed him in the home. How eagerly we counted the days until his expected return. Excitedly we watched out the window of the front door when that day arrived, until we were rewarded with the approach of his tall form. Those were happy reunions.

Much of father's greatness and his spiritual strength lay in his humility and great faith. The Lord tried him, as He did Job, with failure, disappointments, sorrow and death. Father was always a man of prayer and these experiences truly brought him to his knees where he found relief, solace, and renewed hope through communion with his maker. He could easily have succumbed to his trials and tribulations, but instead he emerged triumphant and faithful to the high ideals of one who is faithful to the end.

"First worship God. He that forgets to pray, bids not himself good morrow or good day." --Thomas Randolph. When I read this statement I recalled the practice of family prayer which was such an important phase of our family life. How thankful I am for that early training. How it has blessed and strengthened my own life. I always loved to hear father pray, and I felt that he spoke as though the Lord were right there.

Father's spiritual strength has been a blessing to me. When I returned to Logan from Lincoln, Nebraska for Odessa's wedding, I was feeling blue and discouraged. It did not look like Eugene and I were going to be blessed with a family. The doctor had told me of a problem that would make pregnancy very difficult. After talking with father about this he said he would like to give me a special blessing. He did. Our first child, Arlene, was the answer to that man's great faith.

At father's funeral, Bro. Raymond referred to him as "king among men." He also said, "Constancy is one of the noblest attributes and characteristics of man, and here is a man who for 82 years manifested constancy, no variableness, no variation, in his mortal journey. He made no detours; always constant in his beliefs and his teachings; in his appointments and the fulfillment of his appointments." Such a man was my father. To me he was indeed "king among men."

What my father meant to me

In my patriarchal blessing I was reminded several times that I had been born of goodly parentage. I am sure that at that young stage of my life I hardly felt the significance of those statements; but with the maturity of marriage and the rearing of a family I have come to realize many many times how very blessed I have been to have such a wonderful father.

Often, in fact daily, I can truthfully say I feel the steady influence of his teachings which in turn have helped me chart my course. My life has been blessed with the fervor of his dedication and the principles of the gospel and his constant desire to labor untiringly in God's Kingdom. He was indeed a pillar of strength in the home, in the community, in the church. His love for the gospel, for his family and all mankind has been an inspiration to me.

We children spent many long hours and days with father on the farm. I can still remember what a joyous sight it was at the close of the day to see father walk, with his arms folded, around the brow of the hill. We knew that we soon would be headed home to mother. When he was away, his homecoming was so eagerly anticipated. I'm sure we can all recall how we watched with great excitement his appearance after he had spent the winter away from home doing missionary work. I think on those occasions I must have almost stared a hole through the front windows as I watched for his approach along the sidewalk leading to the house. How gleefully we shouted, "Here he comes!" I am wondering how many children have felt the thrill of such a moment. It is a glorious thing to be able to welcome back into your arms the return of an honorable man from an honorable mission.

At father's funeral he was spoken of as being a king among men. To me this was what my father was. I feel that I am inadequate with words or pen to express the debt of gratitude I feel for the privilege of being born of such a noble father. "A noble and Godlike character is not a thing of favour or chance, but is the natural result of continued effort in right thinking, the effect of long cherished association with Godlike thoughts." These beautiful lines written by James Allen in his book, "As a Man Thinketh", so very appropriately describe my father that I borrow them to give benediction to my thoughts of gratitude for a glorious life well lived -- my father.

from Ruth Dallimore.

MY FATHER-IN-LAW - "J" URBAN ALLRED

Sometime ago, I was asked to give in a Relief Society class my thoughts on the quality of integrity, along with citing an example of someone I knew who had this priceless quality. In pondering the meaning of integrity, I knew immediately that my example was going to be my father-in-law!

Father Allred was first introduced to me only two or three days prior to my marriage into the family. During the twenty ensuing years I knew him, I found him to be a great stalwart, showing unusual leadership, wisdom and sound judgment. With all of these qualities, he commanded great respect by all who knew him; I noticed that, also, his large family had unusual admiration, respect, love and reverence for this patriarch of the Allred family. In visiting in his home, he reminded me of prophets and men of scripture, as he would call us together for prayer and counsel, or write numerous letters beginning with "My son," or "My daughter!"

In my relationship with Father Allred, he seemed to accept me for what I was, always complimenting me when such was earned, and withholding judgments or any dictatorial advice. I felt loved and wanted in his presence; I took note of his ever present examples in living as I struggled to rise to his level of accomplishment. Indeed, I came to look upon him as my pillar of strength!

As I reminisce in writing this tribute on Father's Day in 1968, I can vision him standing tall and straight in stature, while holding his shoulders aloft as he always presented a feeling of dignity and true greatness, yet humble and kindly.

To me, Father was "complete," undivided, unbroken; he had moral soundness, honesty and uprightness. He possessed a fully mature personality; he was well integrated, being able to bring order, symmetry, poise, balance and unity to his eventful life. He was an eager student of the scriptures and perhaps his keen understanding of our Heavenly Father was the great unifier of his personality. The Savior demanded that above all, a man be genuine. Father possessed that deep, inner, unaffected genuineness. He not only avoided speaking insincerely, he WAS sincere as a person. He did not simply avoid deeds of anger or impurity, but down deep inside to the very core of his character, he WAS a person of patience, love and purity of heart.

Father was more on the divine and because of this, he had great inner peace, joy and love, with a feverish desire to give service to others. He was constant; I always knew he would be waiting and worthy to help me, whether in adding his prayers to ours for blessings, or in giving wonderful counsel and advice when sought. The Gospel was his life - not what he possessed of goods nor honors, nor learning, but what he was as a person. This spiritual giant was most devoted to his trust and responsibility in rearing his family. He was determined to seek to know God's will and to carry it out in love, humility and strict obedience.

He knew it is better to be honest, to live uprightly and forsake and shun evil than to be dishonest; he knew this, yes, but best of all, he practiced it. Father Allred had a keen sense of humor, yet with a twinkle in his eye as he matched wits with those around him and joined in having fun, he would remember always to set the proper example for his children and the world.

To say this spiritual giant among men understood profoundly the Gospel is not sufficient, he was a most effective teacher in expounding the scriptures and precious truths to others. In visiting his Gospel Doctrine class, in which I had the privilege of hearing him teach on different occasions, I marvelled at his ability to explain so effectively the gospel's teachings to others. I well remember the feeling I had - the extreme admiration and awe - when once he visited the Gospel Doctrine class I was teaching in an Oregon Ward; gratefully I turned to him several times to add a background of experience to the questions being discussed.

When he and Mother Allred were invited to travel with us to Palmyra, New York, I couldn't help but notice his deepfelt gratitude for all of his bounteous blessings as he expressed them in so many different ways. He enjoyed the beauties of nature, and manmade improvements that came with invention, science, engineering, etc. He loved his country and gave expression of such often, but above all he loved his Creator and his Heavenly Father's gifts of a family of whom he was justly proud, along with a fervent testimony of the Gospel which taught him the truths he wanted to hear. He was proud of his ancestry and dedicated particularly the last years of his life to finding out more about his ancestors so that they, like him, could benefit from knowing the Gospel and its teachings.

The longer I knew Father Allred, the more aware and the plainer it appeared to me that he was a strong, valiant, wise and true soul. I am more sure of it today when I remember and observe the goodness he has instilled into the lives of every one of his own children. It is restful to feel sure of one man's integrity!

THOUGHTS ABOUT MY FATHER -- BY LUCILE ALLRED ZENGER

Since I have been involved in a teaching experience for the last four years my thoughts about my father are inclined along this line as he was a teacher too. Although he taught school for only five years and had to quit and go into farming for health reasons he was always a teacher. And when any of us had any problems in school we knew where to go for help. I remember more than once father explaining to me some arithmetic problem or how to dissect a sentence for English. And I am glad that he felt it important that we all continue our schooling after we graduated from high school--even to the point of selling his farm and moving back to Utah where it would be easier to get us in the schools.

He also set a wonderful example of supporting the auxiliaries of the Church as he helped to establish the seminary program in Canada and encouraged us all to participate in it. When we moved to Logan father went with me to get registered at the A. C. and he made sure that I went over to the Institute and register there too. He set an outstanding example of supporting the Sunday School Organization by being a teacher for 61 years. It was a common sight to walk into the living room and see father in the big chair with his Bible, preparing his Sunday School lesson. He often told how as a young man, his sisters or someone would talk him into going to a dance and instead of dancing he would stand around and talk about the scriptures. This desire to talk about and discuss the gospel resulted in a wonderful understanding of the gospel.

They say that a teacher must have humor if he is a good teacher. And father was aware of this. One of his jokes that I remember was about dances--he told of a lady who went to a dance with one of those old-fashioned knit slips on and a thread was hanging down. As she started to dance this thread got caught on something and slip began to unravel and by the time the dance finished the whole slip had unraveled.

Some have said that there are three ways to teach: (1) Example, (2) Example, (3) Example. Father realized the importance of a University education but he also realized that the greatest university is The Home. And in our home he and mother certainly used example as their foremost method of teaching. Father honored his priesthood and mother honored it. Father was the patriarch and mother was the vice-president. And they worked together to teach us obedience, and respect for law, discipline and self control, to live the Word of Wisdom, to appreciate and value work, to play, and to have home evenings.

Father and mother sustained and upheld the Authorities of the Church. In fact father felt that it was very important to go to conference so he could be right there and vote personally for our leaders. Father and mother held dear the right to vote both religious and secular. And after the four o'clock session of conference, when everyone was ready to go home, father felt it was his responsibility to stay to one more meeting--the Sunday School--more than once he went alone to this.

Father and mother instilled in us the importance of family and individual prayers by having them daily. Also the importance of going to the temple, by going. Along with this interest in temple father had an interest in genealogy. He went twice to the south to do research and I always remember his interest in trying to connect up people regardless if it was the store clerk or your new boyfriend.

Here is poem that sounds like father--the author is unknown.

What Matters?

My Dad says he doesn't care
About the color of my hair
Nor if my eyes are blue or brown
Nor if my nose turns up or down...
It really doesn't matter

And Dad says he doesn't care
If I am dark or if I am fair
Or if I'm thin or if I'm fat
He doesn't fret over things like that...
It really doesn't matter

But if I cheat or tell a lie
Or say mean things to make folks cry,
Or if I'm rude and impolite
And do not try to do what's right...
Then Dad says, that really does matter.

He says, "It isn't looks that make one great,
But character that seals your fate.
It's what's within your heart, you see,
That makes or mars your destiny..."
"And that," says Dad, "really does matter."

My father was a most wonderful father. He was a man of good character and lived life to its fullest. His mind was always vigorous and active and he loved the out-of-doors. He was not afraid of hard honest work.

That which has meant most to me about my father was the exemplary life he, together with mother, lived. Each succeeded in creating high ideals for us children to live up to. These ideals were not only related to church activities, they were also related to everyday activities.

Few people understood the gospel as well as my father. He made it a practice to share the gospel with others. I will always remember our family prayers. Father could offer some of the most eloquent prayers I have ever heard. As head of the household, he consistently called his family together for daily prayers.

Even though a father of a large family, he was always concerned about each family member. He paid attention to their well-being and the direction they were pursuing in life. He never allowed quarreling or bickering to go on in the home as he loved peace and harmony. He was a peacemaker.

I will always remember how much he stressed family unity and harmony. He never wanted any ill feelings to exist among any of the family members.

May his desires be realized. May his posterity hold high the ideals passed onto them. May we never forget his counsel and good life.

MEMORIES OF FATHER

As I look back, I remember Father as a hard working man, hardly taking time off for himself; always concerned with providing for our family. On occasion he would take time off for a funeral. Once I remember him brining a load of wheat to town and then asking me to take it down to the elevator. When I got down there he called the owner to verify that I had arrived without mishap and then asked to talk to me. As I picked up the phone his query was, "Are you in Hades?" Well, I had never heard the word "Hades" before so didn't know what it meant, so I replied, "No I'm at Ellis's elevator." Father got a chuckle out of that.

Even when Father broke his leg, there was no keeping him down. One day he asked me to drive a little band of sheep from the barnyard to the field south of the canal. Then suspecting that I might have some trouble, he came hobbling out on his crutches to find me cowering behind the barn to avoid the passes of the big ramboulet buck. So Father, giving little thought to his relatively restricted maneuverability, proceeded to remind that old buck who was boss. A few clouts across the horns with one of his crutches put the buck in his place. Then I herded the sheep rather cautiously to the field.

Can we ever think of father without remembering his faith and prayers. His was a strong and abiding faith that the Lord would answer the prayer of the sincere and humble person. There were so many instances where, after doing all that could be done, he left matters in the hands of the Lord. One example of this was in the preparation of the land for planting; then after planting, calling upon the Lord to bless us with a crop. I remember once shortly before harvest time that he had cut some of the edges with a mowing machine where thistles had infested the crop. Then we came along with a hay rack to haul off the cuttings to be used as winter feed for the livestock. As I tromped down the thistly load my complaints became more plaintive and intolerable. Finally he helped me down and suggested that we pray about our problems. So we knelt there in the field and father talked to the Lord and asked for his help and his peace to attend us.

Another example of father's faith was portrayed in the family prayers that were held daily but particularly on those occasions when we were about to leave on a trip together.

Father was a courageous man with a lot of pioneer spirit. This was born out by his endeavors in Alberta, Canada. He wasn't satisfied with just being a dry farmer but took on such side interests as foxes and sheep.

He was a progressive man in many ways. He felt the need for a good education and was interested in all of his children receiving a good education.

Father had an unusual command of the English language and marvelous power of expression.

WHAT MY FATHER MEANT TO ME

To me my Father was a very strong and wonderful man that I always had the utmost love and respect for. I marvel at the strength he displayed in standing up for the principles of the Gospel, and the right things in life. Many times I would point to someone and their activities that didn't seem to be hurting them. And he would always point out that it didn't matter what the other person was doing, we believed in doing it this way, this was the way the Lord intended us to live. This has been a great lesson to me. And yet along with this strength of character, he was so humble, keeping close to his Heavenly Father by calling upon him several times a day.

I'm so thankful he taught me to love the Gospel. Of his wonderful testimony he freely gave and because of this he was able to impart to our family at home a love for the gospel. He had tremendous knowledge on many subjects besides the gospel. I only wish I had taken the time to sit at his feet and let him pour into me some fragments of this knowledge.

His example, his dignity, his humility, his love and tenderness, and his testimony are just a few of his wonderful qualities that I shall always remember and that make me proud to have him as my Father.

WHAT MY FATHER'S DEATH MEANT TO ME

My heart throbbed with the refrain of the organ. People were filing into the church for father's funeral. Exquisite perfume wafted from the flowers to lift the heaviness of my heart and clear the vision of my tear-stained eyes. In that moment I knew that father's death was a monument to his life of honor and honesty.

Through days of toiling in the torpid sun, and nights of milking the cows by soft moonlight, or viewing a drought summer's harvest in one small wagon load of wheat, father had built his monument. Life had been the sculptor. Death had been the mistress of the unveiling ceremony.

Underneath father's monument I could see the words: "He lived with honor." I remembered the time mother was ill and he could not leave her. His wheat was cut and needed to be stooked. He hired a Mr. Morgan to do it, and showed him our outlying fields from the barn loft.

Mr. Morgan gladly consented. Father, not being able to leave the house, took him to the loft of our barn and pointed out our fields that lay two miles to the south. They were clearly visible from the barn.

"Do you see the fields on the left of the road?" asked father.

"Yes," replied Mr. Morgan.

"Stook the wheat in that field," instructed father.

Mr. Morgan worked for three days stooking the wheat. That night a wagon drove up to our house and an angry voice called out for father.

Father appeared.

"What do you mean sending a man out to stook my wheat? I want you to mind your own business and keep your hired man off my farm!"

Upon checking with Mr. Morgan father discovered he had stooked the wrong field of wheat. With quiet dignity and composure, father paid him his wages and honored his agreement.

Again I could see the monument and my memory inscribed another inscription: "His word was as good as his bond."

I recalled a summer's visit to my parental home. I needed a check cashed on a Chicago bank. Father said, "I'll introduce you to my banker and we'll see what he will do."

After the introduction I stated my need for money. The banker replied, "If you are a daughter to this man you can write out a check for any amount and I will honor it."

Death was kind to me in this moment of revealing the monument of honor and honesty that my father had erected in his life. With keener insight and deeper fervor I resolved to build my life with honor and honesty.

MEMORIES OF MY FATHER AND WHAT MY FATHER HAS MEANT TO ME

Kate Allred Whetten

Father was always kind, patient and understanding in the handling of me. I never knew my father to say a cross word to me or even a frown at me. He handled me with gentleness and much, much understanding. I always knew that he loved me dearly and that I was very precious to him. He gave me the feeling that I was God's gift to him and as such he was never to use harshness of any kind with me. He told me once that when Grandfather Allred placed me in his arms after father's second marriage and they were ready to take the train to Canada, that Grandfather said, "Urban, you never need to use harshness with this girl."

I think the closest he ever came to it was when he let me go to Georgia Mendenhall's to play on a Sunday afternoon. He told me when to come home. I arrived two hours later than I should have done. He took me aside (father never corrected one of his children in front of anyone) on the front porch and asked me why I was so late. I said, "I just kept playing and Georgia kept wanting to do more things so I just stayed." He looked at me quietly and with hurt in his eyes for a few minutes. Then as he turned to go he said, "I think that you think more of Georgia than you do of me." It was like an arrow going through my heart. I wanted to run and throw myself into his arms and say, "Oh, no I don't. No I don't." But instead I hid my tears, swallowed the surging feelings in my throat and firmly resolved to never hurt my father so deeply again.

At night he would sit and read the evening paper. He had a heavy head of hair. It would itch with dandruff. Someone told him if he would rub salt into it, the dandruff would be cured. So he would promise us children that if we would stand back of his chair and brush and comb his hair and rub salt into his scalp he would tell us stories. The stories were almost always of his missionary experiences. I knew these early in my life and as a result I had a great desire to go on a mission and love of the Gospel of truth which were implanted in me from these stories.

Father had a bright, most intelligent mind. The way that I early realized it was that he would help me with my homework in an off-hand, casual way. I could ask him any question and he could give it to me while he was reading the evening newspaper. I remember asking him, "What is the meaning of this word?" having a whole list of words I had to look up their definitions. I never used the dictionary. I just asked father.

One time when Raymond High School was playing basketball with Cardston High School in Cardston, my girl friends, Georgia Mendenhall and Orpha Vance were going to Cardston and invited me to go and stay overnight with their relatives. When I asked father he said, "I need to make a business trip to Cardston. There isn't enough money for a ticket for both of us." He sat and debated for quite a while while I coaxed. At last he said, "You go, I'll see what I can do for my ticket."

My freshman year in high school the Prom was a pretty big affair and much the center of conversation. I wanted to go. I needed a new dress. I approached father. He said that we didn't have any money that it had been a hard year with near crop failure. I coaxed. Then I tried to be unselfish and started to walk away. Father could see that it meant so much to me. The next day he gave me the money for my new Prom dress and enough money to have it made by Mary Redd. Where he got the money I'll never know. But his children always came first with father.

I can't remember how old I was, but I was walking home from the public school when I came to the front gate of our lot. As I did so I saw father going down the diagonal street in front of our house sitting in a one-bed wagon pulled by a team of horses. I hailed him and ran out to the wagon and climbed up. I looked down at the small amount of wheat and asked him where he was going. He said, "To the elevator to take the wheat,"

I said, "Is this all the wheat you've got."

He replied, "Yes, this is all the wheat from our harvest this year." At my look of consternation he said soothingly, "But Heavenly Father knows and He will take care of us."

How vividly I remember when Hugh was ill with pneumonia and it looked like he was going to die. He was about 2 years old. Father and mother took him to the hospital in Lethbridge and then came home and called the family together in David's bedroom. Father asked us to all kneel down around the bed and then asked each one of us to pray for Hugh's recovery. After the last one had prayed father lifted his shoulders like a great monarch and with deep emotion in his voice pleaded with his God for the life of that precious little son. It moved me greatly and made a deep and lasting impression upon me to hear my father talk to the Lord that day.

It was my first year high school and David left on his mission. The crops had been scant that year and David had suggested to father that he shouldn't go on his mission that year but rather felt that he should wait until father had more money. I can still hear father say, "You go, and we will make out some way." David left and father sent him money regularly every month for several months. One month I heard father say, "Well, I scraped the money together this month, but I don't know where it will come from next month." The next month father was destitute. He went into David's clothes closet to pray. He poured out his heart to the Lord. As he got up from his knees a \$20 bill floated down from one of the clothes closet shelves. He picked up the money, gathered the family together, and asked if anyone at any time had put \$20 on one of David's clothes closet shelves. Of course we hadn't. He then told us the circumstances and concluded with, "It was an answer to prayer."

Father was a man of few words. He never preached or prattled to us. His words were measured and chosen with care when he had a message for us. As I stood on the platform of the Raymond railroad station and the train was ready to pull out to take me to Brigham Young University, Father took me into his arms to tell me goodbye. He whispered simply, but with noble accents: "You carry with you your father's honor!"

The first year I was home from college there came a Saturday when father cut his alfalfa in our west acreage. That night it rained and rained and on Sunday it was still raining. With thoughts in the back of my mind of wondering if father wasn't going out to the fields and do something about that wet alfalfa I said, "Aren't you going to the fields and turn the hay over?" He looked at me quietly and serenely saying, "The Lord knows that my alfalfa is in the field getting wet."

After I was married and the night before I was to permanently leave my parental home, father took me aside and we had a wonderful talk together. I can still see us sitting in the dining room. Father leaned over to me and said gently, "Observe these things in your home, Kate, and you will always be on the Lord's side. Then he held up his big work-worn hand and named them off on his fingers:

1. Always have family prayers.
2. Always pay your tithing.
3. Regularly attend Sacrament Meeting.
4. Honor the priesthood over you.

When I was sick in Grand Junction or Ephraim he came to lend a helping hand. One time in Ephraim when he left he left a check, unnoticed by me, on my dresser. When I found it I wept tears. I never cashed it. I cashed it in my heart.

What my father has meant to me? A pillar of strength; a monument of unwavering faith; a kind and gentle solicitude that expected you to do your part, but he was always there to help. Father's life shadowed me with love and assurance that he was proud of me and he was happy that I was his little girl.

Father never wavered in his clear vision of life, in what his mission was, and the integrity with which he intended to accomplish it. He was made of the purest, whitest marble. There was no ups or downs behavior - no emotional surges to the left or the right; but unfalteringly he held to his vision and his ideals and to the noble heritage and teachings of his pioneer parents. No variableness in my father. This steadied the whole family.

Father's life was consecrated to the building of Christ's kingdom. The Savior was very real to him so that in all his endeavors, in all his teachings, the central core of this great man seemed to be: "Build strong. Do all you can for the honor and glory of your Father in Heaven who has entrusted you with a great mission and in whom he trusted and desired to do all he could to please Him."

Father has blessed me in his life -- and in his death. The help and love he has given me after his death has been just as real as in his lifetime.

WHAT DILWORTH'S DEATH MEANT TO ME AT SIX YEARS OF AGE

My six-year-old world was happy, gay, exciting and full of wonderment. All life was the essence of sweet nectar; no shooting star of pain or loss had, as yet, shot through my firmament of happiness. Six summers held such joys. There was the fun of wading in the splashing ditch that ran invitingly in front of our house and of looking for four-leafed clovers along its many banks; the allurements of meandering through the pasture and delighting in clover blossoms, bird nests and the kill-deer's song; the enchantment of climbing a willow tree and imagining you were a bird swaying in its feathery branches.

As I gysied home one night I was shocked out of my dream world to see the bedclothes from my brother's bed thrown outside his bedroom window. What could this mean? Inside the house I found my mother and father weeping. With tenderest emotions my father said, "Your brother, Dilworth, has just died!"

Dilworth dead? What did that mean? My ears heard but my heart did not.

All I knew was that the house inside was different. The doctor was closing a small black bag with nervous fingers while he talked rapidly, "The symptoms were unusual, I don't understand the case. I'll check with Dr. Jones." A neighbor offered my mother an aspirin.

I was hungry. I went to the bread box and heaped a thick slice of bread with cream and sugar.

Slowly death's image formed in my mind. It meant tear-stained neighbor women slipping quietly through the back door with a plate of cookies, sweet rolls or rice pudding. Men quietly did the evening chores while father visited in the parlor. But most unusual of all the dressmaker came to make me a new coat for the funeral and mother bought me a new hat.

My heart skipped and sang as I lay on my pillow at night -- a new coat and hat. I'd be the attention and envy of all my friends. As I slipped off to sleep I could imagine them all encircling me and admiring my beautiful green plaid coat with a velvet collar. "Oh," I sighed, "would the day of the funeral never come."

It did come. People, cars, relatives kissing each other, the kitchen table heaped with tasty food, neighbors asking if there was anything else they could do, mother assigning my sister to see that my hair was curled, my father talking to the Bishop about songs. And then Susan, that sat next to me in school, came up and with big appraising eyes said how pretty my new green coat looked. And Lydia. And Jane. Then Alvin, the boy next door that showed me how to climb trees, came and brought me a four-leafed clover. That was our sign. Oh, it was all just like I knew it would be.

Then it happened. Father beckoned me to come and stand by his side before the coffin. His words shattered my world. "For the last time look upon your brother!" For the last time? Is that what death was? Wouldn't Dilworth ask me again to go with him to bring the cows home from the pasture and then show me a newly discovered meadow lark's nest? Wouldn't he show me where the Big Dipper was again? Did death mean "last time," "no more?"

My world crumpled. Death's image changed completely. Minutes before it had meant a new coat, new hat, pretty curls, admiring looks of friends, heaps of food, many people and much solicitation and attention. Now it meant "last time," "no more," "gone." Death was cruel and mean. With a bitter shriek I threw myself into my father's arms. "And we thought she was taking it so calmly," I heard them say above my bitter weeping.

BIRTHDAY GREETINGS THROUGH THE YEARS FROM MY FATHER

September 19, 1943

Dearest Kate,

Tonight I am home from Church for a reason -- I am thinking in terms of love and gratitude to you expressed in pen and ink.

I am alone in our home -- the girls, Eileen and Helen, are in Meeting with Mother. So I wish you were here to enjoy a silent hour with me as we review the past, view the present, and contemplate the glorious future.

I am almost unwillingly made aware that 33 years have slipped quickly by since you came as a little bundle of flesh with a divinely appointed spirit into our home and into the arms of the proudest mother in all the world.

One-third of a century has passed since that eventful day in September 20, 1910, and mortality still persists as does and forever the love ties and the ideas of those bygone days. And shall not these divine ties and ideals increase and deepen as we grow in years, in experience and in knowledge.

Tonight I and Mother, with our home family, greet you and extend our love and congratulations on your safe arrival at the 33rd mile stone in your mortal pathway.

We are very happy that we can realize that a Divine hand has been over you and has preserved your life and extended your mission for a wise and glorious purpose. May you never forget the Divine hand that sheltered you; the home that nourished and fostered you; and the parents that gave you the sweet name of Kate and directed you in the way of that glorious mission that is yours.

May He bless you and Lester with wisdom and faith to keep with those dear children -- your great heritage -- well within the path of safety in these days of doubt and fear, is our prayer and our best wishes with the hope that many, many more happy prosperous birthdays may come your way.

I am sorry that this letter will be two days late. I am, however, doing better. I have until recently been 4 days behind schedule, now I am only two.

I hope you are all well. We are delighted to learn that you are in Grand Junction and have secured a home of your own. Hope you like your home and can find ways and means to pay for it in time. Hope you like the social and religious life of your new home town. Hope Lester is happily located in school and doesn't work too hard.

Larry, how are getting along in school. How's the pony. Wish I could see you all. Send Mary Ann to Logan and have her knock on Gram's front door again. Accept our love for one and all.

Grandpa

Dearest Daughter Kate:

This is the month for congratulations -- and we now send to you our love and congratulations as your 37th Birthday is at hand.

It is a day of reflections over the brief years as they have glown by us in our busy life; and deep gratitude for a Divine hand that has wisely preserved you and abundantly blessed you.

And the Future! -- May it multiply your joys and increase your assurances of the blessings and peace of mind that may and will come to you. All this with the enclosed lines to Hugh and Sarah. I close with our abundant love.

Father

(A poem that father composed to Hugh and Sarah on their wedding day)

A REMEMBRANCE

September fifth Nineteen hundred forty seven:

A Glorious day a great event
When youthful Hugh and Sarah went,
And, with clasped hands, kneeled beside an Holy Alter;
And in sacred vows pledged their mutual eternal love;

Then the man of God spake
And sealed them man and wife for time and all Eternity.
With promises of boundless blessings upon their heads:

A new life thus begins this day.
A new vision with all its possibilities opens wide to you
Me thinks an unseen witness standeth by
With records in his hand,
He smiles assent and writes these words on sacred page --
All these blessings thine,
"Upon your faithfulness."
May it even be so.

Father

September 14, 1948

Dear Kate and all,

Some of the finest things in life is the recall of sweet memories -- memories of the past, the recall of which always brings added assurances with keener vision of the future. Our future hopes and our present faith is largely our comprehension of the past.

Kate dear, as I recall your life -- your birth as a sweet baby and the years thru which you have passed; how that you have been preserved by a Divine hand to experience what has come to you and your present standing before the Lord -- your family -- your home -- your good name as an outstanding Mother and wife to your worthy companion, I am glad. And I congratulate you and your family. I am proud of you and am especially proud of your successful efforts which, knowing no discouragements and disappointments, have completed your new home in these times of difficulties.

We were very happy to receive your latest letter announcing the completion of your home on the land which you own. And that is something. I took your letter with me to Salt Lake where I went to spend a little time with David and family fearing that he would not be able to stop at Logan on his way home with his Boy Scouts; but he did stop and we had a short visit with him. Well I started to say that all the children read your letter and were all glad for you and Lester and the children's sake.

I believe that the children all agreed that the finest finish to your home was your description of it. Inez said, "If ever I have a home again, especially one that is on a hill that has a country background with running waters and a moon and birds and what not, I want Kate to come with her pen and describe it as none of us can." Now isn't that something!

By the time these lines come to you that famous September 20th will have come again and you will add another year to your life. Mother, who is long since gone to bed, but asked me to write for her expressing our love and our congratulations for another and many more happy birthdays. May our Father in Heaven continue unto you and your happy family his choicest blessings always.

We note what you say about the helpfulness of the children. How we should like to see you all and spend a week with you in a brand new home. I fear that we cannot come until we get some of our work over. At present we are shingling our home; irrigating orchards, putting up fruit and etc., etc., etc., Hope we will not so hard work always.

We are consoled with the thought that you are planning on coming to Conference and that Larry is coming too. Glad Larry has a good job and that he is making good. I will be glad to see him. Accept of our love to each of you.

Father and Mother

September 19, 1949

Dear Daughter Kate,

This morning the STOP! signal is on everything in our home until we write a few important lines -- more important than wash day or work in orchard -- in happy memories of Sept 20 - tomorrow - your 39th birthday.

It was a glorious event when you opened your eyes as an infant baby in what was then and still is -- your home -- a mid conditions which we today -- 39 years since -- call blessed!

Your coming, me thinks, was not by chance nor without Divine appointment -- to enrich our home and bless mankind and the family appointed you. The abundant fuller life which is made possible to us does not consist in earthly power or material wealth alone, but in the eternal relationships we hold to each other, here and hereafter.

I am filled with gratitude for the measure of the abundant blessings the Lord has given us as a family -- for you girls and boys which the Lord gave us -- these are our blessings and we need ask for none greater. (Kindly excuse this wet spot on paper -- our roof leaks.)

Now our dear Kate, Mother and I again send our love and message of devotion and remembrance to you, by air, upon this another blessed birthday for you in mortal life. We pray and earnestly desire that the Hand that has preserved and sustained you in all the ways of the past will continue to give you power, wisdom and faith to continue in your noble calling as a faithful wife and an outstanding mother whose reward is in your hands -- your household. Kindly accept of this brief message of love and congratulations on this memorial occasion. Sincerely,

Father and Mother

P. S. Greetings to all the children: to Larry, the big fine Boy Scout and hunter - from whom I expect much as he comes to manhood. To Mary Ann - mother's idol and great helper. To John wide-a-wake. Tell him I had to send Jimmy two more grasshoppers which cost me .12 cents just because they were purebreds. To David - gentle and loveable as he is -- love to all of them. And now to Lester whom we hope is back to normal and continues to improve. He is doing a good work and will find encouragement in it.

September 16, 1950

Our Dear daughter Kate:

Once upon a time forty long years ago
A baby girl was born to proud parents.
She was a choice spirit and came to earth
Through a chosen lineage and a divinely
Appointed mission to perform
As her earth life does attest!
Forty years have come and gone -
Years filled at times with grave anxiety and prayers
As well as with joys, triumphs and renewed hopes.
Baby Kate has now long been a Mother --
The mother of a David, a John,
A Mary and a big Larry --
A proud happy Household!
And what of them?
Who can see or measure
The results as the years come and go!

Mother and Father are happy with you this day for the abundance of the blessings of a kind Heavenly Father whose hand has been over you now and always.

Our love, our prayers

Father and mother

Logan, Utah, 1953, 9:00 p.m.

Our Beloved Daughter, Kate!

September 20! That memorable day in our lives has come again and nearly gone, yet I write a line or two which gives me much pleasure.

Forty-three years ago today you came as a ray of light and comfort into our humble home. The intervening years have been full of fond memories. If there have been sorrows they have been healed and dispelled by the sunshine of hope and faith in the future. Our children and grandchildren have been our happiness and assurance.

A motherless babe has grown into a noble woman, wife and mother. The heritage God gave you you have honored. I thank Him every day for your life and for the honor which you have conferred upon the name you bear and the home from which you came. We are proud of you always. May God's choicest blessings rest upon you and your household this day and always I pray. Our heartiest congratulations and sincere love.

Your father in which mother joins.

(End of Birthday letters)

(no date - my failing too)

Dearest Kate,

We haven't forgotten you tho long have I been silent.

Have had a long hard experience but have been remarkably and divinely preserved and having a wonderful comeback for all of which and much more I am deeply grateful to a Divine hand and purpose thru it all. Hope to go to Conference and expect to see and visit with you all then. In another 10 days I expect to be relieved of the heavy burden that has been upon me. Meanwhile may all be well with us.

How proud I am to greet you with our best wishes and our love on this another birthday. I am most glad and proud of your life, your wonderful family, and your labors which will go on and on. Our kindest love to you and family,

Your loving Father

Jan. 30 - 9:30 p.m.

Dear Kate, Lester and all the "Sweeties",

I am sitting in my big chair in the front room with hand and paper on my lap. I am thus saying, "Hello . Hello there, how are all down there below (Grand Junction). I am quite normal as you expect when I tell you that I have been in bed most of the day -- the first time I have been down and out this year or last so far as I can recall - and I won't ask Mother. I came home last night thoroughly chilled, then I burned up nearly all night but will be OK in the morning. Fullmer came over yesterday from Washaki and broke down with his car and was badly in need of help. I already had a cold but I pulled him home thru the snow, a distance of 80 miles round trip. When I got home the family put me to bed with hot water within and without. I grunted, puffed and groaned. The family suffered with patience but Helen said it was awful. Now I can hear Larry say, "Well, I did not know Grandpa was that way." Well I am glad to say that I will be OK in the morning and that we are all well here at home. When it comes to the nursery and Ruth I am going to let her speak for that part as she has promised to add to this. Will say, however, that we think we have one of the wonder babies of the world.

We were glad to receive another hen delivered from your liberal hands direct to our oven and was it good. I'll say it was. Thanks many.

Now Kate and Lester, the most important piece of news I have is your visit with that wonderful brother of yours, David. I am sure he has already contacted you and you know his schedule.

Today we anticipate has been a wonderful event for the children in California. Lucile and Ray went to San Francisco and met with David and Hugh on Treasure Island.

I am to meet David on Thur. He will visit with us for two days, then I will put him on the train and then you will have the thrill of seeing his smiling face and enjoying a two days visit with him. I hope that you will thoroughly enjoy every minute and that these visits, so wide apart, will have the effect of bringing us closer together in our intimate family ties and cause a family pride to enrich our souls because of the name we bear and of the Lord's many blessings and solitudes to us in sending us to earth to be richly born and Divinely guided in our course while we journey in mortality. Hope that you are able to draw from each other some of the fine lessons of life.

Mother and I are proud of you. Glad every day that your young life touched ours, and that you, Kate, came as an eternal blessing into our home. May your life be full of faith in God and your smiles ever bless your home. Accept of our love and best wishes to you one and all.

From Grandpa and all.

April 20, 1944

Dear Kate, Lester and Children,

Kate and Lester how are you getting along. Wish you were closer that we could see you oftener and more fully know each other.

While on the street the other day whom should I meet - Mrs. Egbert with her sister, Sr. Cannon of Ames, Iowa. Had a very pleasant, tho brief, visit with her and reviewed your experiences with her and Dr. Cannon. They are true friends and neighbors. I expressed again our gratitude and appreciation to them.

If life seems sometimes an uphill pull it is never the less worth it all. Remember your blessings -- three most wonderful children -- the choicest the Lord could send to you! Be full of hope and rich in spirit. These are days of doubt, of sorrows, of fears. We are on trial holding a divine trust and a divine mission. If we are valiant in that trust and to our responsibilities we shall not fail, tho tried, we shall triumph.

Well dears, don't run down, but keep chins up and a watchful mood. The race is not to the swift. May our kind Father bless your lives, your home, your labors and may you remember His promises to you upon your faithfulness.

All in love to you, Father and Gram.

1945

Dearest Kate,

Isn't it great to have a Birthday! Especially when you are 35 and married, and then it is sure to be the extraordinary occasion of causing my father to write me a letter.

And why shouldn't I write! If there is a man in the world who has greater cause to be glad and grateful for a good family and continued Divine favors -- I don't know him. Last night as I laid in bed and reviewed the past 35 years and more, of the time when you came into our home, of the blessings that you have brought with but it seems now little effort, anxiety and worry from mother and father. My father said to me when we started with you as a child in our arms, "Urban, you will never have to use any harsh measures on this sweet baby girl." If I drop a tear now it is in gratitude for your submissive, kind spirit; the results of which have paid big dividends in joy to us and will and is manifest in your household in the 2nd and 3rd generations.

We wish you were here today to spend this day and a few more with us. We are lifted up by your visits. Hope it won't be long before we see you. Meanwhile we send our love, without measure, and our wishes and prayers for the choicest blessings of that kind Father, whose hand has been over you and with you to bless you and your household -- your wonderful little family -- with every good desire and wish of your hearts. Our love to Lester and each one of the children, and may Kate continue to strengthen them in every good work. May you have many more happy birthdays and rejoice in the good things in life which are so abundantly about us for you know that I feel that this is an ideal world in which we live. It may be that we are all on the run, but that is because we refuse to walk.

I know that you have been very busy this summer and are yet, and we felt that it would be better for us to come out to see you later when the turkeys are out of the way. So we have decided to come to see you at or near Christmas time when things are not so pressing. How are the children? How is Lester? How's the turkeys. Can ye lend a fellow \$1,000.00. May all be well.

Our Love, Father and Gram.

Dear Whettens,

Hope you'ns are all well as this leaves we'ins. If not otherwise or heretofore announced this is an official announcement that the dear lost glasses have been received. John's 10 cents insurance surely brought them thru in a hurry. That was a piece of strategy on his part and shows his business head and should be a family memory classed with that of Uncle Hugh Bruce when 6 years old he paid and received and retained tithing receipt for 1 cent out of 5 cents and a bag of candy for the rest. These youngsters know how to take some short cuts.

We were glad to hear from you again and learn that David is beginning to walk again; that Mary Ann is advancing and is now a young woman and can and will soon take her place as a leader and example to all her girl friends and boys, too, as they seem to be very important from now on; that Larry is in a new big field and striving hard to improve his educational opportunities; that mother and father look on and work on with the greatest satisfaction at this greatest parade of family life.

We are happy that Larry sought for and obtained a splendid Patriarchal blessing given of the Lord but worded after the manner and language of the man thru whom it was given setting forth:

1. His appointed lineage 2. His responsibility and calling in the Priesthood 3. His promise of spiritual and intellectual growth and development thru study and faith to a full comprehension of the plan of salvation with a calling and a promise that he should be great teacher of these great truths to many in his generation also touching and saving his own posterity! 4. His labors were to reach out not only to the living but was to be a living force in touching and redeeming his dead ancestors. 5. And finally a promise of the Lord that he should receive a choice companion for time and eternity with all the limitless possibility which this, the climax of the ordinances for the priesthood includes. 6. And a final promise of eternal life. What a blueprint of a young life!

P. S. Forgot to say that I was in S. L. on Sunday to attend Richard's home coming in the University Ward which was splendid and reflected honor on us all, especially upon his mother who is a successful S. S. teacher in that ward and is loved by the people. I am happy in it all. Richard's mission was a rich investment.

November 12, 1950

Kate - my dear, devoted Daughter:

I am squaring myself in an attempt to answer your interesting letter put to me in the form of certain questions arising in your Mutual work with the hope that my humble effort may help you and your class in a better understanding of the great Gospel -- a divine plan devised for God's children that all who will obey and keep it may receive that necessary preparation for exaltation in the Celestial, Terrestrial or Telestial kingdom.

I will take your last question first:

The more I study and try to fathom out the principles of the Gospel the dumber I become. What can be done about it? That makes me smile and I submit to you that this is the 64 dollar question. Suffice to say that you have the right attitude and are in the right path. One of the greatest scholars and scientist that ever lived said at the close of a life time of devoted research that in the sands of life he had gathered a few pebbles of truth. It is very consoling to remember however that time is too short for mortals in mortality, for humans, to span the universe and penetrate all the known and vast unknown depths of knowledge about him. That eternity is his and progress in truth and experience limitless. Let us remember that there are certain essential truths - ordinances - which we must obey if taught us here in order to reach our highest destiny.

2. Concerning circulating rumors -- There is not a particle of truth in these stories. Pres. Christiansen, of the Logan Temple, was asked recently if there was any truth of anyone passing a Nephite or anyone else visiting the temple with a message and he said that there was not a bit of truth in it and other stories of like manner.

3. Can a person with tattoo enter the temple? Yes. The heart and soul and not a mark on the body is required.

4. Can the Devil read our thoughts? In answer will say that we are taught by modern prophets - especially Joseph Smith and B. Young (see Discourses of B. Young by Widstoe on "Power of the Devil," chp 6, page 105-146) that the devil has no power over us only as we give it to him. I am sure he can read our thoughts when we think out loud or express our thoughts in our acts. But I am doubtful if Satan can reach the deep recesses of the human soul. He is always subject to our will unless we go so far as to be entirely subject to him and cannot repent, which is possible. He has the advantage of having known us in the pre-existence and knows us here better than we know ourselves. He is a skilled Master in his art and is ever vigilant to attach and attack us through our bodies, never through our spirits. And as long as the spirit governs the body we have nothing to fear save our liability of becoming gradually subject to our bodily desires. Then we become subject to his influence, which is a mighty power, of persuasion, deceit and lying - the Author of all wickedness.

That the Devil is familiar with the Prophets and their writings - a scripturian is evidenced in his great conflict or encounter with the Christ at the temptations. He hears our prayers. He answered father Adams in his call for help when he found himself alone man in a fallen world. He made promises of great importance to Christ if he would worship him. To Moses -- that he, Satan, was the son of God. To Cain--whom he knew previous to earth life - and to him he made a great appeal and in which he gained a great victory. When Cain, who was a High Priest, joined his forces and he, Cain, became Master Mahon - that is, Master of the devils because he, Cain, took with him the experiences of a body and a knowledge of the Priesthood which Lucifer did not nor does not possess; for, be it known, that without this mortal body we get none of the sensations of the mortal life. That Satan might get and know the experiences and knowledge that comes through a mortal body he seeks, where it is possible, to possess the bodies of men, and when driven out he asked to be permitted to enter the body of swine.

I summarize by saying: Satan knows our lives by what we say and what we do and what we have done; but I have no scripture nor conclusion that he can know the inner thoughts of a righteous man.

5. Do we have an appointed time to die? Mortal life here is not by chance nor without order. We came here by appointment, at an appointed time and place. If we have been born with a rich inheritance through a noble line of ancestors, it is because we have been worthy of it in the life before we came to earth. Many are called back into the spirit world after a brief period in mortality having accomplished the main purpose of life -- the obtaining of a mortal body which they will claim through the atonement of Christ, though they lived in mortality but a few brief moments.

Why the innocent child is called and his brother's days extended to 100 years and he dies full of good works - virtue (for virtue is tried innocence) we do not now fully understand. But both have accomplished their appointments and neither will be denied the blessings of celestial glory if they seek it through obedience and faithfulness. Men have their agency - the will power - the highest function of the human soul. And he may cooperate with God in living an appointed span of life or he may sometimes - often times - shorten that appointed time, or even lengthen that period by his own acts. I know of men whose lives have been spared or lengthened in order to accomplish a certain purpose. And I know of many others whom I feel could have lived longer and more richly had they not wrecked their lives. I wonder if the people to whom for 140 years (?) could not have lived longer with power to possess the celestial kingdom if they had repented; rather than to inherit the terrestrial kingdom.

I feel assured from holy writ that men are sent to earth by divine appointment to perform a mission assigned them and appointed their years to perform that appointment; if men live up to their privileges, otherwise their days may be shortened. Ancient Israel was told to live that thy days may be long upon the land which the Lord thy God hath given thee.

Now, dear daughter, I had better conclude this letter. It is poorly written but I believe you are good at interpreting. This letter has been written at intervals, therefore is disconnected.

Jan. 12, 1952

Dear Kate, Lester and All Those Other Whettens: Our Loved Ones:

Last week when old Jack Frost hung all his symbols of supremacy all around our cabin, the mail man brought us a message as though it were badly needed. We opened and read and it glowed and warmed and warmed and its message is still with us.

First, your message - a most welcome letter brought the cheering news that Kate - the wonderful blessed mother of the household - is much improved and encouraged from your trip to Dr. Cullimore. This was like a shaft of sunshine in our lives, for which we are very thankful.

And then there was Lester's letter - the humble, earnest expression of his heart of hearts - his high and unbounded appreciation of his wife and worthy companion; and of his earnest desire and prayer to be always by her side as a worthy companion; and always be helpful to his family and companion and to be faithful to his divine calling in this Church. Also with a feeling of gratitude that he had been blessed by the Father in his responsibilities in all of his duties in the past; among which was a wife whose inspiration and helpfulness is without measure and a mighty force in building and sustaining your G. J. branch of the Church.

Lester, your letter inspired us and made me feel more of you, if possible, than ever before and is a reflection of the spirit of love and devotion which exists in your home and which we so much enjoyed on our short visit with you all. Such devotion and love is your greatest guarantee to happiness and future security and is the greatest heritage and example that you can give to your children whom you say and I add, are a wonderful family reserved to come to you and Kate for a glorious purpose. David, John, Mary Ann and Larry - what a noble bunch! How we love you!

Now, on the other side of the message was Kate's lesson to the sisters which cannot help but be a great lesson to them. I was delighted to note the care, the details and the extent of these lessons prepared by my own daughter which compares to any, and far exceeds anything either far or near in any of its stakes. Kate, if you are a teacher, so was your mother and so was your grandmother, and the sisters will love you for your untiring, careful work, and our Heavenly Father will bless and reward you; which I pray that He will and that you will yet see the fruits of your labors. Use your God-given talents. Never be discouraged but listen to the voice of inspiration and wise counsel and you will never fail but will receive Divine approval. This is your father, and I wish I could have another visit with you.

Lester, I must now close. Please accept this as a partial answer to your inspiring letter and I shall talk some day on what I have failed to write. As to H. C. I feel that you have done your duty to him and may now be a means of causing him to find complete adjustment with the Church and all concerned. He is too talented and too good a man to lose. Matters in your District will adjust themselves without more being said. Your labors have been many and will prove a great blessing to you and those concerned.

May Kate and you, Lester, live so close together that no thought or force may ever, for even a moment, come between you to marr in those greater labors that are coming to you.

Lovingly, Grandpa and all

Logan, May 23.

Dear Kate, Lester and all the Children,

Dinner is over and Mother stands over me and now I have no excuse. I would love to come in your back door which in my mind I often do, in my wishes to see you, which I often desire. Glad to report that we are well and I am improving a little every day -- and isn't that good news and worth writing home about! Happiness and light-heartedness is in the air if we can see it just around the corner Now let me express my gratitude that you, to whom I pen these short lines to, are apart of us - of a great and happy family who have been most wonderfully

blessed. I want to see you at close range before too long. May all be well with you! Our love and blessings in abundance.

Father and Mother

November 4, 1953

Dear Kate:

We were very glad to hear from you all - first by phone and then the next day by letter. Also to receive the family charts which, as you say, you have made and retained a copy for your future use you hope.

And that cheerful letter! It was like a ray of sunshine and warmth shining through the frigid weather outside and brought sunshine into our houseful. If Mary Ann, in her afflictions with several months confinement ahead, can radiate a spirit of happiness and hope that makes glad and hopeful the whole household and calls in her friends to make glad - then what about the rest of us!

I am glad to see happiness -- a grateful spirit - in action and to be assured that this is contagious! May our Heavenly Father bless you, Mary Ann, your faith and your courage is undaunted and your experience will be a pleasant story to tell your children in the years to come. There is more than one Helen Keller in this world!

When your letter came, Kate, it made me feel so good that I enclosed it in a letter that I had already addressed to Sina. I am sure she, too, will enjoy reading it. I am still very busy at the temple where we have ever increasing larger crowds. Glad to report that Mother and I are both well and find a lot of real satisfaction in our children. May the Father bless your household and especially Mary. Would love to see her.

Our Love and prayers

Father and Mother

June 1, 1954

Dear Daughter Kate
Lester and Family,

Your letter of nearly a month ago came as a great surprise and shock because of Lester's emergency operation, but with it gave assurances that all would be well and don't worry -- such optimism and faith - - which always win out. We have remembered you daily in our prayers, and not without assurances that all would be well in time with you both. I am glad, Kate, that with your complicated operation you did not loose the gland or organ that makes humor in life, and that there is something to smile about even in operations. We trust that these lines finds you ever growing stronger in body and more cautious in mind; that through it all, as in the events of the past, we may see clearly the working of the Divine.

Well, the 80th Birthday went over fine. Ruth and Eugene, Lucile and Ray, Odessa and Merrill with their children spent a happy day with us. Wish the rest of you could have been present. Had most wonderful letters, besides your own, from Sina in N. Y., David from St. Louis, Inez from Pendleton, Hugh Bruce and Sara and children from Denver and Helen and Bax in Cleveland and Eileen and Jim. Also had Aaron and Myrtle and Charles Wade. The contents of these splendid letters did me more good by far than any earthly presents. The temple workers also honored me.

Try and find time to write us again. Meanwhile I hope everything -- good health and faith sufficient for your daily needs-- is yours. You are greatly blessed and so am I. Our love and best wishes always.

Father and Mother

Dear Whettens:

Hope these find you all well as it leaves us. Note that you had the best Christmas of your lives because of your surroundings - at peace in the quiet of your own home-made home. Which is abundant proof that you are of the favored of all the earth; and that you are in favor with high Heaven and that even old man Santa - the faithful old fellow-- has you on his favored lists of those whom he likes to visit.

Old Santa came to our home whether through habit or not - but I believe that it was true love and the joy of giving - and we enjoyed it all. And why not? If we look backward we are grateful for the fulness of our experiences; if we look forward we are hopeful and glad also! However, I believe that this is the funniest world I ever lived in -- it is too much or too none all the time.

Thanks for your good wishes; for your good lives. With heads erect and shoulders squared let us face the New Year, the greatest year of our lives, with a faith and courage that preserves and blesses and brings happiness to our lives. As ever our love and prayers for each of you.

Father and Mother

Feb. 10, 1956

Dear Daughter Kate:

Your splendid letter came yesterday. Well might you be enthusiastically proud of John and his recent triumph - an Eagle Scout badge - the second in the family. In our home we - Mother and I - caught your enthusiasm and are very happy for your devotions and helpfulness to your home and your children, of whom you, with us, are justly proud. We congratulate you! We note your splendid program and your splendid contribution there to. We startle however, as we recall how swiftly time passes. That the children of yesterday are the young men and women of today, ready to climb the hills of life amid so many opportunities about them! May we have the faith to see and the wisdom to choose the course that leads to the ultimate goal -- exaltation of body with our spirits! . . .

Of course, in my thinking May 21 is the greatest day in the year. Preceding it I received letters of congratulations and expressions of love, beside your own wonderful expressions, from David from St. Louis, Hugh and Sara from Denver, Inez from Pendleton, Eileen and Jim, which would make any father's heart swell with gratitude! On Friday night the night officiators (120) showed me special honor at the evening session which I very much appreciated and climaxed the day in the temple. On Saturday came Odessa, Merrill, Lucile and Ray, Ruth and Eugene with their families and we had a most enjoyable day. We did not forget you and your family before the Lord. The children gathered enjoyed the letters of the children not present. So that, all in all, it was an enjoyable event and birthday, for which I am very thankful and hope to long remember and from which I can profit and improve . . .

Mother has suffered a sprained ankle for the past 4 weeks. It was under these conditions that we spent our Christmas; but not in discouragement - not for a moment - for we are very proud of our home and our children; for our abundant blessings; for which we might well give thanks to the Lord. We were abundantly remembered by our family, not the least of which was a wonderful letter by your dear John, expressing eloquently his gratitude for his good mother and her tender care over his life. -- Jan 7, 1956.

One noted person said, "My life is my message." I believe father's life was his greatest message, the fountain of his never-ending inspiration to me. May we brothers and sisters and our posterity heed always that which he taught by word and precept to the edification of our lives. These thoughts I pen with true devotion and loving memory for that wonderful father of mine.